

k. THE 8405 11646  
**RULE *of* LIFE:**

IN SELECT  
**SENTENCES,**

COLLECTED FROM  
The greatest **AUTHORS**,  
Antient *and* Modern.

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KNOW THY SELF. *Del. Orac.*

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The EIGHTH EDITION, Improved.

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L O N D O N :

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RULES OF LIFE

PRINCIPLES

THE OBJECT of the Author is to present a system of life, which is the foundation of all human happiness. It is a system of life, which is the foundation of all human happiness. It is a system of life, which is the foundation of all human happiness.



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# P R E F A C E.

**T**HE greatest Ornament of the Accomplished Gentleman, is his perfect Knowledge of Things, and deep Inspection into the principal Characters of Men. He that aims at this Knowledge, says the learned Gracian, must make a Collection of all good Thoughts in Books; of Apophthegms, or heroical Expressions, wise Mens Axioms, and Observations, &c. Now, the laying together these necessary Materials, as a Foundation, is the Work of the following Sheets; but the Superstructure must be the Reader's Part, and can only be perfected by himself; that is, by Application and Practice.

Precepts, when contracted into Sentences, strike the Affections, and are more easily retained: And a few useful ones at hand (according to Seneca) do more towards a happy Life, than whole Volumes of Cautions, that we know not where to find,

Of the Variety of Books of this Nature, that are published, few answer the Design, and most of them are filled with low and trivial Matter, that affords little Instruction or Improvement; yet, as some good Things are interspersed among them, those I have here transplanted; and acknowledge these Papers to be so far enriched by them: But the major Part is extracted from the Writings of the most eminent Philosophers, Divines, and Moralists, and other approved Authors, that have written in the sententious Way.

## PREFACE.

*My Endeavour has been to follow Nature, and keep close to Truth. What seemed to be abstruse, is made clear; and what prolix, contracted in as few Words as possible, not to lose their Strength and Beauty. It cannot be expected, that every Sentence should have the Authority of a Maxim: Stars differ in Brightness; yet those that shine the least, may have their Influences.*

*It was neither practicable, nor did I think it necessary to clog every Line, or Sentence, with Citation; for what is good, will stand so, without any great Name to support it: But as some are curious of knowing who speaks, as well as what is said, I have to several Passages mentioned from whence they were taken.*

*The Whole is a Picture of Human Life, wherein the Passions, Follies, and*

*Foibles of Mankind are delineated, and expressed in their proper Colours: Virtue is set forth in the most amiable Light, and Vice exposed in its natural Deformity.*

*A Compendium of Moral Institutes and Counsels, drawn from the best Writers, will be always entertaining to ingenious Minds. And, to make Reading the more agreeable, the greatest Part is digested under proper Heads; the rest are miscellaneous: Every Page containing such Variety of useful Reflections, as to yield at once both Profit and Pleasure.*

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This Book peruse and you will find  
Such things as are to good incline  
And I what shades in I have you mine

AP

Recivento monenti anodi

Know thy Self  
D. H. C. 22ac,

Francis

[ 1 ]

Francis

---

THE  
RULE<sup>s</sup> of LIFE.

---

Of EDUCATION, GENIUS, PRECEPT,  
and EXAMPLE,

THE great Business of Man is to  
improve his Mind and govern his  
Manners. *M. Aurel.*

The Educator's Care, above all Things,  
should be, first, to lay in his Charge the  
Foundation of Religion and Virtue.

What Sculpture is to a Block of Marble,  
Education is to a human Soul. The Phi-  
losopher, the Saint, and the Hero, the wise,  
the good, or the great Man, very often lie  
hid and concealed in a Plebeian, which a  
proper Education might have disinterred,  
and have brought to Light. *Spect.*

If we enquire after the Cause, that Men  
grow every Day more loose in their Prin-  
ciples,

2      Of EDUCATION, GENIUS,

ciples, and vicious in their Practices, it seems to be, that, in the Places of Education of Persons of all Ranks, there is no Book taught that has any Relation to the *Sacred Writings*.

Parents are commonly more careful to bestow Wit on their Children, than Virtue ; the Art of speaking well rather than doing well : But their Manners ought to be the great Concern.

That Man must have a strange Value for Words, when he can think it worth while to hazard the Innocence and Virtue of his Son, for a little *Greek* and *Latin* ; whilst he should be laying the solid Foundations of Knowledge in his Mind, and furnishing it with just Rules to direct his future Progress in Life.    Mr. *Locke*.

The Subject of Duties is the most useful Part of all Philosophy.    *Cicero*.

To be prudent, honest, and good, are infinitely higher Accomplishments, than the being nice, florid, learned, or all that which the World calls great Scholars, and fine Gentlemen.    *Charron*.

An industrious and virtuous Education of Children is a better Inheritance for them, than a great Estate. To what Purpose is it,  
than



PRECEPT, *and* EXAMPLE.

3

said *Crates*, to heap up great Estates, and have no Concern what manner of Heirs you leave them to ?

A false Step in the Institution is as much many times, as Soul, Body, and Estate, are worth.

*Agefilaus*, being ask'd, What he thought most proper for Boys to learn ; answered, What they ought to do when they come to be Men.

Philosophy (says *Seneca*) is turn'd to Philology, and that thro' the Fault of both Masters and Scholars : *They* teach to dispute, not to live ; and *these* come to them to mend their Wits, not their Manners.

There is in some Tempers such a natural Barrenness, that, like the Sands of *Arabia*, they are never to be cultivated or improv'd. And some will never learn any thing, because they understand every thing too soon.

There is no such Fop as my young Master, who is a Fool of his Lady Mother's making : She blows him up into a Conceit of himself, and there he stops, without ever advancing one Step further : She makes a Man of him at Sixteen, and a Boy all the Days of his Life after. *Spec.*

Many

#### 4 Of EDUCATION, GENIUS,

Many of our young Gentlemen who are sent abroad, bring home, instead of solid Virtue, Formalities, Fashions, Grimaces, and at best a Volubility of talking Nonsense: Yet some perhaps think them well educated; and that foreign Vanity is preferable to home Discretion.

The Proverb says, *The Spirit of a sitting Man is most prudent*. Those who are naturally destitute of Judgment and Prudence become greater Fools by their *Travelling*; it being impossible for him, who is a Fool in his own Country, to become wise by running up and down. Which made *Socrates* say, He must change his Spirit, and not his Climate, to become wise.

*Zeno*, hearing a young Man speak too freely, told him, For this Reason we have two Ears, and but one Tongue; that we should hear much, and speak little.

*Xenophon* commended the *Persians* for the prudent Education of their Children, who would not permit them to effeminate their Minds with amorous Stories, and idle Romances, being sufficiently convinced of the Danger of adding Weight to the Bias of corrupt Nature.

Emulation is a great Incitement to Industry. *Quintilian*, among his excellent Rules

PRECEPT, and EXAMPLE.

5

Rules for Instructing of Youth, speaks to this Purpose : Give me a Child that is sensible of Praise, and touched with Glory, and that will cry at the Shame of being outdone; and I'll keep him to his Business by *Emulation* : Reproof will afflict, and Honour will encourage him, and I shall not fear to cure him of his Idleness.

The magisterial Severity of some *Pedagogues* frights more Learning out of Children, than ever they can whip into them.

None can be eminent without Application and Genius. *Aristotle* says, That to become an able Man in any Profession whatsoever three Things are necessary, which are, *Nature, Study, and Practice.*

A Man of Ingenuity may go a great Way in the Field of Learning, by himself. *Heracitus*, a Philosopher of *Ephesus*, had no Master or Tutor; but attained to great Knowledge by his own private Study and Diligence. Tho' this can be no Rule, 'tis an Example to those who have not the Advantage of a Guide.

*Phocylides*, the Greek Poet, likened *Education* to a *Sickle* and a *Hand*, for this Reason; if there was any Vice in the Soul, it would weed it out; and, if there was no Virtue as yet in the Soul, it would plant some in.

The

## 6 Of EDUCATION, GENIUS,

The Memory of the Antients is hardly in any thing more to be celebrated, than in their strict and useful Institution of Youth: By Labour they prevented Luxury in their young People, till Wisdom and Philosophy had taught them to resist and despise it.

It is observed, that Education is generally the worse, in Proportion to the Wealth and Grandeur of the Parents. Many are apt to think, that to dance, fence, speak *French*, and know how to behave among great Persons, comprehends the whole Duty of a Gentleman; which Opinion is enough to destroy all the Seeds of Knowledge, Honour, Wisdom, and Virtue among us. Dn. Swift.

*Lycurgus* seeing a Keeper teaching a Blood-hound to follow a Train; Observe, said he, what Pains yonder Master takes to make his Servant useful and profitable for his *Pleasure*: Who would not then train up with Diligence his Son in the School of Virtue, that he may be a profitable Servant of the *Commonwealth*?

He that is taught to live upon little, owes more to his Father's Wisdom, than he that has a great deal left him, does to his Father's Care.

'Tis

PRECEPT, and EXAMPLE. 7

'Tis great Imprudence to determine Children to any particular Business, before their Temper and Inclinations are well known. Every one, says *Horace*, is best in his own Profession ; that which fits us best, is best ; nor is any thing more fitting, than that every one should consider his own Genius and Capacity, and act accordingly.

The Mind ought sometimes to be diverted, that it may return to Thinking the better. Little *Reading*, and much *Thinking*, little *Speaking*, and much *Hearing*, is the best Way to improve in Knowledge.

Our common Education is not intended to render us good and wise, but learned : It hath not taught us to follow and embrace Virtue and Prudence, but hath imprinted in us their Derivation and Etymology ; it hath chosen out for us, not such Books as contain the soundest and truest Opinions, but those that speak the best *Greek* and *Latin* ; and by these Rules has instilled into our Fancy the vainest Humours of Antiquity. But a good Education alters the Judgment and Manners. Dr. *Ful*.

The Sciences chiefly to be recommended are Natural and Moral Philosophy ; for these entertain us with the Images and Beauties both of Nature and of Virtue ; shew us what  
we



we are, and what we ought to be: *To which we may add Mechanics, Agriculture, and Navigation*: Most other Studies are, in a manner, Emptiness and Air, Diversions to recreate the Mind, but not of Weight enough to make them our Business. *Charron.*

The End of Learning is to know God, and out of that Knowledge to love him, and to imitate him, as we may the nearest by possessing our Souls of true Virtue. *Milton.*

---

Of CUSTOM, NOVELTY, and  
OPINION.

**I**T is the common Custom of the World to follow Example, rather than Precept; but it would be the safer Course to learn by Precept, rather than Example.

Many bad Things are done only for *Custom*; which will make a *good* Practice as easy to us as an *ill* one.

Examples do not authorise a Fault. Vice must never plead Prescription.

Custom is the Plague of wise Men, and the Idol of Fools.

Most Men live according to Opinion or Fashion, which is full of Variety, and therefore of Perturbation; leaving the direct Rule of Wisdom, which renders us calm and serene.

Custom passeth Nature, especially in Vice and Dissoluteness. When young Men know, that they have an unbridled Licence, all Hope of Amendment is utterly perished in them, and 'tis next to impossible to reclaim them by Counsel, Instruction, or Reason.

The

10      Of CUSTOM, NOVELTY,

The Opinions of Men are as many and ~~as different as their Persons ; the greatest~~ Diligence, and most prudent Conduct, can never please them all.

Custom lessens Admiration. An indifferent Novelty commonly carries it from the highest Excellence that begins to grow old.

It was a good Reply of *Plato*, to one who murmured at his reproving him for a small Matter. *Custom*, said he, *is no small Matter*. A Custom or Habit of Life does frequently alter the natural Inclination either to Good or Evil.

It is common, says *Tacitus*, to esteem most what is most unknown.

Nature has been extremely fruitful of Wonders in these Kingdoms, that compose the *British* Monarchy ; and 'tis a ridiculous Custom, that Gentlemen of Fortune should be carried away with a Desire of seeing the Curiosities of other Countries, before they have any tolerable Insight into their own. Travelling sometimes makes a wise Man better, but always a Fool worse.

Opinion is the main Thing which does Good or Harm in the World. 'Tis our false Opinions of Things, which ruin us.

Whether

Whether Fondness of Fashion, or Love of Novelty, betray Men into the most Mistakes, it is difficult to determine. The best Things are slighted by some for mere Antiquity, tho' founded upon Authority and Reason; and others maintain a Veneration for whatever Custom has established, tho' founded upon neither.

*Opinion* is the Guide of Fools; but wise Men are conducted by Reason and Prudence: It is a Monster; half Truth, and half Falshood.

The most barren Ground, by Manuring, may be made to produce good Fruits: The fiercest Beasts, by Art, are made tame; so are moral Virtues acquired by Custom. *Plut.*

*Vicious Habits* are so great a Stain to Human Nature, and so odious in themselves, that every Person, acted by right Reason, would avoid them, though he was sure they would be always concealed both from God and Man, and had no future Punishment entail'd upon them. *Cicero.*

Most Men judge according to their Interests, and abound in their own Sense. Let two be of a contrary Opinion, yet each presumes to have Right on his Side: But Reason, that hath always been faithful, never had two Faces. *Gracian.*

Novelty

Novelty has Charms, that our Minds can hardly withstand. The most valuable Things, if they have for a long while appeared among us, do not make any Impression as they are good, but give us Dislike as they are old. But, when the Influence of this fantastical Humour is over, the same Men or Things will come to be admired again, by an happy Return of our good Taste.

*St. Evremond.*

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## Of LAW, JUSTICE, INJURY, and OPPRESSION.

**A**S to be perfectly just is an Attribute of the Divine Nature ; to be so, to the utmost of our Abilities, is the Glory of a Man. *Addis.*

No Man is wise, or safe, but he that is honest. *Sir W. Ral.*

Judges ought to be more learned than witty, more reverend than plausible, and more advised than confident : Above all Things, Integrity is their Portion, and proper Virtue. *Ld. Bacon.*

Of all Injustice, that is the greatest, which goes under the Name of Law ; and, of all Sorts of Tyranny, the Forcing of the Letter of the Law against the Equity is the most insupportable. *Sir R. L'Estr.*

Justice, without Mercy, is extreme injury ; and it is as great Tyranny, not to mitigate Laws, as Iniquity to break them. The Extremity of Right is Extremity of Wrong.

When

When *Augustus* was to give Sentence upon a Son, who would have killed his Father, he did not, as the Law required, command him to be thrown into the *Tyber*, but only to be banished whither his Father pleased; remembering, that, altho' the Son deserved the worst, yet Fathers love to inflict the least.

Equity judgeth with Lenity, Laws with Extremity. In all moral Cases, the Reason of the Law is the Law. Dr. Scott.

He that passes a Sentence *hastily*, looks as if he did it *willingly*; and there is an Injustice in the Excess. Sen.

A Judge, that is prepossessed in any Cause, and does not hear both Sides indifferently; tho' the Judgment he gives be right, yet himself errs; for there can be no Integrity, where is any Partiality.

*Alexander*, when he heard any one accused, would stop one Ear with his Hand, thereby reserving Audience for the Defendant.

Our Law says well, *To delay Justice is Injustice*. Not to have a Right, and not to come at it, differ little.

Innocence is no Protection against Tyrannical Power; for *Accusing is Proving*, where

where Malice and Force are joined in the Prosecution. *Force* governs the World, and *Success* consecrates the Cause. What avails it the *Lamb* to have the better Cause, if the *Wolf* have the stronger Teeth? 'Tis to no Purpose to stand reasoning, where the Adversary is both Party and Judge.

*Cicero* complained, that many worthy Ordinances were settled by Laws; but those, for the most Part, were corrupted and depraved by Lawyers Inventions.

At *Thebes* were erected Statues of *Judges* having no Hands, and the Chief of them had his Eyes shut, thereby signifying, that among them Justice was not to be solicited either with Bribery or Address.

All the Laws, both of God and Man, suffer such Actions as are done involuntarily to go unpunished.

Where no Law is, there is no Transgression.

He that is not above an Injury, is below himself.

It is an universally acknowledg'd Maxim, That as soon as any contracting Party departs from the Condition of his Engagements, the other is no longer bound by his.

B Magistrates

Magistrates are to obey, as well as execute Laws. *Power* is not to do Wrong, but to punish the Doers of Wrong.

*Archidamus* being asked, Who was the Master of *Sparta*? The Laws, said he; and next them the Magistrates.

Religion in a Magistrate strengthens his Authority, because it procures Veneration, and gains a Reputation to it: And, in all the Affairs of this World, so much Reputation is really so much Power. *Abp. Til.*

Nothing is more against Reason and Nature, than for a Man to exact of his Neighbour beyond his Ability, or oppress him by Violence and Force, or Colour of Law: It is enough for such to bear their Misfortune, without being persecuted, and treated with that Insolence and Severity they too often meet with. Lawful Ends may be very unlawfully attained. *Gent. Cal.*

Necessity, that great Refuge and Excuse for human Frailty, breaks through all Laws; and he is not to be accounted in Fault, whose Crime is not the Effect of Choice, but Force. *Sen.*

The Man who wants Mercy, makes the Law of the Land his Gospel, and all his Cases

INJURY, and OPPRESSION. 17

Cases of Conscience are determined by his Attorney. The Guilt of being unfortunate is never to be defended by the best Advocate in the World ; all he can do, or say, will be received with Prejudice by an uncompassionate Creditor. *Spec.*

*Solon* being asked, Why amongst his Laws there was not one against *Personal Affronts* ? answered, He could not believe the World so fantastical as to regard them.

A Promise against Law or Duty is void in its own Nature. If it be just, says *Agessilaus*, I promised it ; if unjust, I only said it. And that's the Condition of the Obligation in all Cases.

It was the Saying of a certain Prince, That we must dispense with Justice in small Matters to keep it in greater.

There have been many Laws made by Men, which swerve from Honesty, Reason, and the Dictates of Nature. By the *Law of Arms*, he is degraded from all Honour who puts up an Affront ; and, by the *Civil Law*, he that takes Vengeance for it, incurs capital Punishment : He that seeks Redress by Law for an Affront, is disgraced ; and he that does not seek Redress this Way, is punished by the Laws. *Montaigne.*



Fidelity and Truth is the Foundation of all Justice.

Perjury is not only a Wrong to particular Persons, but Treason against human Society ; subverting at once the Foundations of public Peace and Justice, and the private Security of every Man's Life and Fortune. *Abp. Til.*

'Tis storied of a *French* Governor, who understood no Law, and was by his Post obliged to hear and determine Causes, that he did it by the Decision of the Dice ; for, having judiciously heard both Sides, he threw a Main betwixt the Plaintiff and Defendant ; and to which ever the Dice gave it he decided it, and with that Success, that his Justice gained great Reputation.

In this World Men thrive by Villainy ; and Lying and Deceiving is accounted just, and to be rich is to be wise, and Tyranny is honourable ; and tho' little Thefts and petty Mischiefs are interrupted by the Laws, yet if a Mischief become public and great, acted by Princes, and effected by Armies, and Robberies be done by whole Fleets, it is Virtue, and it is Glory. *Bp. Taylor.*

If every Suitor suffered as much for the holy Faith, as he does about the Travel of his

INJURY, *and* OPPRESSION. 19

his Proceſs, there would be as many Martyrs in *Chanceries*, and other Courts of Juſtice, as were at *Rome* in the Times of Perſecutions by the old Emperors.

The Laws keep up their Credit, not becauſe they are all juſt, but becauſe they are Laws : This is the myſtical Foundation of their Authority, and they have no other. *Montaigne.*

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Of TEMPERANCE, PRUDENCE,  
and FORTITUDE.

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THE richest Endowments of the Mind are *Temperance, Prudence, and Fortitude*. *Prudence* is an universal Virtue, which enters into the Composition of all the rest ; and where she is not, *Fortitude* loses its Name and Nature. *Voiture*.

Self-Denial is the most exalted Pleasure ; and the Conquest of evil Habits is the most glorious Triumph.

A wise Man stands firm in all Extremities, and bears the Lot of his Humanity with a divine Temper. *Sen*.

What can be more honourable than to have Courage enough to execute the Commands of Reason and Conscience ; to maintain the Dignity of our Nature, and the Station assigned us : To be Proof against Poverty, Pain, and Death itself ; so far as not to do any Thing that is scandalous or sinful to avoid them : To stand Adversity under all Shapes with Decency and Resolution. To do this is to be great above Title and Fortune. This argues the Soul of an heavenly

venly Extraction, and is worthy the Offspring of the Deity. *Col.*

Virtue is made for Difficulties, and grows stronger and brighter for such Trials.

Men will have the same Veneration for a Person who suffers Adversity without Dejection, as for demolished Temples, the very Ruins whereof are revered and adored.

There is an heroic Innocence as well as an heroic Courage. *St. Liv.*

It is a Maxim of Prudence, to leave Things before they leave us.

The true Way to advance another's Virtue, is to follow it; and the best Means to cry down another's Vice, is to decline it.

There can be no Peace in human Life without the Contempt of all Events. *Sen.*

The greater the Difficulty, the more Glory in surmounting it: Skilful Pilots gain their Reputation from Storms and Tempests.

To be valorous is not always to be venturous.

As Fortitude suffereth not the Mind to be dejected with any Evils; so Temperance

22 *Of* TEMPERANCE, PRUDENCE,  
suffereth it not to be drawn from Honesty  
by any Allurements.

A warm Heart requires a cool Head.  
Courage without Conduct is like Fancy  
without Judgment ; all Sail, and no Ballast.

No Man was ever cast down with the  
Injuries of Fortune, but he suffered himself  
before to be deceived by her Favours.

Judgment is the Throne of Prudence,  
and Silence is its Sanctuary.

Nothing would fortify us more against  
any manner of Accidents, than the Possess-  
ing our Souls with this Maxim, that *We can  
never be hurt but by ourselves.* If our Reason  
be what it ought, and our Actions accord-  
ing to it, we are invulnerable. *Char.*

Fortitude has its Extremes, as well as the  
rest of the Virtues ; and ought, like them,  
to be always attended by Prudence. *Voiture.*

A wise Man is out of the Reach of For-  
tune, and all Attempts upon him are no  
more than *Xerxes's* Arrows ; they may dar-  
ken the Day, but they cannot strike the  
Sun.

*Charity* obliges not to mistrust a Man ;  
*Prudence*, not to trust him before we know  
him.

A virtuous



A virtuous and well-disposed Person, like to good Metal, the more he is fired, the more he is fined ; the more he is opposed, the more he is approved : Wrongs may well try him, and touch him, but cannot imprint in him any false Stamp. *C. Rick.*

It is a *Spanish* Maxim, He who loseth Wealth, loseth much ; He who loseth a Friend, loseth more ; but he that loseth his Spirits, loseth all.

The Virtue of *Prosperity* is Temperance ; the Virtue of *Adversity* is Fortitude ; which in Morals is the more heroical Virtue. Prosperity is the Blessing of the *Old Testament*, Adversity is the Blessing of the *New*, which carrieth the greater Benediction, and the clearer Revelation of God's Favour. *Ld. Bacon.*

Tho' *Fortune* seems to be an universal Mistress, yet *Prudence* is her's. When we are guided by Prudence, we are surrounded by all the other Divinities.

There is a Mean in all Things ; even Virtue itself hath its stated limits ; which not being strictly observed, it ceases to be Virtue. *Horace.*

A virtuous Habit of the Mind is so absolutely necessary to influence the whole Life,

and beautify every particular Action ; to over-balance or repel all the gilded Charms of Avarice, Pride, and Self-interest ; that a Man deservedly procures the lasting Epithets of *Good* or *Bad*, as he appears either swayed by, or regardless of it.

The Prerogatives of good Men appear plainly in this, that Men bear more Honour to the *Sepulchres* of the *Virtuous*, than to the boasted Palaces of the *Wicked*.

A Man of Virtue is an Honour to his Country, a Glory to Humanity, a Satisfaction to himself, and a Benefactor to the whole World : He is rich without Oppression or Dishonesty, charitable without Ostentation, courteous without Deceit, and brave without Vice.

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Of

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*Of* ANGER *and* REVENGE.

**A**N angry Man, who suppresses his Passions, thinks worse than he speaks ; and an angry Man that will chide, speaks worse than he thinks. *Ld. Bacon.*

If you be affronted, it is better to pass it by in Silence, or with a Jest, tho' with some Dishonour, than to endeavour Revenge. If you can keep Reason above Passion, that and Watchfulness will be your best Defendants. *Sir Isa. Newton.*

Better to prevent a Quarrel beforehand, than to revenge it afterwards.

A vindictive Temper is not only uneasy to others, but to them that have it.

Dislike what deserves it, but never hate ; for that is of the Nature of Malice, which is almost ever to *Persons*, not to *Things*.

Anger may glance into the Breast of a wise Man, but rests only in the Bosom of Fools.

## 26 Of ANGER and REVENGE.

In all Things, Mistakes are excusable ; but an Error that proceeds from any good Principle, leaves no room for Resentment.

None more impatiently suffer Injuries, than those that are most forward in doing them.

What Men want of *Reason* for their Opinions, they usually supply and make up in *Rage*. Abp. *Til.*

It was a good Method observed by *Socrates* ; when he found in himself any Disposition to Anger, he would check it by speaking *low*, in Opposition to the Motions of his Displeasure.

Discord is every-where a troublesome Companion : But when 'tis shut up within a Family, and happens amongst Relations that cannot easily part, it is harder to deal with,

It is much better to reprove than to be angry secretly.

He that waits for an Opportunity of acting his Revenge, watches to do himself a Mischief.

Passion evaporates by Words, as Grief does by Tears.

By

Of ANGER and REVENGE. 27

By taking Revenge, a Man is but even with his Enemy ; but, in passing it over, he is superior. *Ld. Bacon.*

'Tis the only Valour, to remit a Wrong ; and the greatest Applause, that I may hurt, and would not.

To be able to bear Provocation is an Argument of great Wisdom ; and to forgive it, of a great Mind. *Abp. Til.*

It costs more to revenge Injuries, than to bear them.

One long Anger, and twenty short ones, have no very great Difference.

He that will be angry for any thing, will be angry for nothing.

The most irreconcilable Enmities grow from the most intimate Friendships.

None should be so implacable, as to refuse a humble Submission. He whose very best Actions must be seen with favourable Allowance, cannot be too mild, moderate, and forgiving. *Spec.*

To pardon Faults of Error is but Justice to the Failings of our Nature.

There



## 28 Of ANGER and REVENGE.

There cannot possibly be a greater Extravagance, than for a Man to run the Hazard of losing his Life to satisfy his Revenge. When *Mark Antony*, after the Battle of *Actium*, challenged *Augustus*, he took no further Notice of the Insult, than sending back this Answer, *That, if Antony was weary of his Life, there were other Ways of Dispatch besides fighting him ; and, for his Part, he should not trouble himself to be his Executioner.*

The noblest Remedy for Injuries is Oblivion. Light Injuries are made none, by not regarding them.

To err, is human ; to forgive divine  
*Mr. Pope.*

Only by Pride cometh Contention.

Revenge stops at nothing that's violent and wicked. The Histories of all Ages are full of the tragical Outrages that have been executed by this diabolical Passion.

It was a strange Revenge of a Countryman, who was the last Life in the Lease of an Estate, in his Patron's Possession ; who taking somewhat ill of his Landlord, immediately poisoned himself, to defeat the other of the Estate.

Of ANGER and REVENGE. 29

If we do not subdue our Anger, it will subdue us. It is the second Word that makes the Quarrel.

A more glorious Victory cannot be gained over another Man, than this, that, when the Injury began on his part, the Kindness should begin on ours. *Abp. Til.*

Yielding pacifieth great Offences.

We ought to divest ourselves of Hatred, for the Interest of our own Quiet. *St. Evr.*

Anger begins with Folly, and ends with Repentance. *Pythag.*

We often forgive those that have injured us ; but we can never pardon those that we have injured. *Rockef.*

The more high and lofty a Building is, the more Props it wants to be kept up. We ought never to despise the Resentment of our Inferiors, because the less we fear it, the more it is dangerous.

As we often are incensed without Cause, so we continue our Anger, lest it should appear to our Disgrace, to have begun without Occasion.

A wise

30 Of ANGER and REVENGE.

A wise Man hath no more Anger than shews he can apprehend the *first* Wrong, nor any more Revenge than justly to prevent a *Second*.

Vexation is rather taken, than given. Revenge never repairs an Injury.

*Hipponax*, a Poet of *Ephesus*, was so deformed of Visage, that *Bupalus* drew his Picture for Men to laugh at : Upon which he wrote such sharp Verses against the Painter, that for Anger and Shame he hanged himself.

A Man does then only take Satisfaction and Revenge, when he humbles his Enemy and forces him to Submission. *Char.*

One unquiet perverse Disposition distempers the Peace and Unity of a whole Family or Society ; as one jarring Instrument will spoil a whole Concert.

Our Passions are like the Seas agitated by the Winds ; and as God hath set Bounds to those, so should we to these : *So far they shall go, and no farther.*

In Sickness, our Distemper makes us loath the most natural Meat ; in Anger, our Fury makes us resist the most courteous Advice.

Th

Of ANGER and REVENGE. 31

That Anger is not warrantable, that hath  
seen two Suns.

The most tolerable sort of Revenge is for  
those Wrongs, which there is no Law to  
remedy : But then let a Man take Heed  
that the Revenge be such as there is no  
Law to punish ; else a Man's Enemy is still  
beforehand, and is two for one. *Ld. Bacon.*

There is not any Revenge more heroic,  
than that which torments Envy, by doing  
Good.

*Diogenes*, being ask'd, How one should be  
revenged of his Enemy ; *answered*, By be-  
ing a virtuous and an honest Man.

The Discretion of a Man deferreth his  
Anger, and it is his Glory to pass over a  
Transgression.

It was a pretty Victory which *Euclid* got  
of his angry Brother, who, being highly  
displeased, cried out, *Let me perish, if I be not  
revenged !* But he answered, *And let me pe-  
rish, if I do not make you kind, and quickly to  
forget your Anger !*

Men of proud and passionate Tempers,  
like those who have pestilential Diseases,  
have only this Advantage from their Defects,  
that, tho' they be not guilty at all of  
Valour,

### 32 *Of ANGER and REVENGE.*

Valour, yet they cause all the World to fly from them. *Balzac.*

Inconsiderate Rashness may lessen the Evil of a Mischance done by us, but cannot fully absolve us from it : For Reason is given us, that in all our Actions we should govern ourselves by Advice of it.

We must forget the Good we do, for fear of upbraiding : And Religion bids us forget Injuries, lest the Remembrance of them should suggest to us a Desire of Revenge.

Hatred is so durable, and so obstinate, that Reconciliation on a Sick-bed is the greatest Sign of Death. *Bruyere.*

A passionate Temper renders a Man unfit for Advice, deprives him of his Reason, robs him of all that's great or noble in his Nature ; it makes him unfit for Conversation, destroys Friendship, changes Justice into Cruelty, and turns all Order into Confusion.



Of AMBITION, AVARICE, PRIDE,  
and PRODIGALITY.

OF all human Actions, Pride seldomeſt obtains its End ; for, aiming at Honour and Reputation, it reaps Contempt and Deriſion.

Covetous Men need Money leaſt, yet moſt affect it ; and Prodigals, who need it moſt, do leaſt regard it.

That Plenty ſhould produce either Covetouſneſs or Prodigality, is a Perverſion of Providence ; and yet the Generality of Men are the worſe for their Riches.

Poverty wants ſome, Luxury many, Avarice all Things. *Cowley.*

To live above our Station ſhews a proud Heart ; and to live under it diſcovers a narrow Soul.

There is no greater Sign of a mean and ordid Spirit, ſays *Cicero*, than to doat upon Riches ; nor is any Thing more magnificent than to lay them out freely in Acts of Bounty and Liberality.

Avarice

34 *Of* AMBITION, AVARICE,

Avarice and Ambition are the two Elements that enter into the Composition of all Crimes. Ambition is boundless, and Avarice insatiable.

Sordid Selfishness doth contract and narrow our Benevolence, and cause us, like Serpents, to unfold ourselves within ourselves, and to turn out our Stings to all the World besides. *Dr. Scott.*

Pride and Ill-nature will be hated in spite of all the Wealth and Greatness in the World. Civility is always safe ; but Pride creates us Enemies.

If a proud Man makes me keep my Distance, the Comfort is, he keeps his at the same Time. *Dn. Swift.*

Where Avarice rules, there is nothing of Humanity. Interest supersedes all Arguments of Affection and Consanguinity.

As Liberality makes Friends of Enemies, so Pride makes Enemies of Friends.

Money, like Dung, does no Good till 'tis spread. There is no real Use of Riches, except is be in the Distribution ; the rest is but Conceit. *Ld. Bacon.*

'Tis Fruition, and not Possession, that renders us happy. *Montaigne.*

Some

Some are by mature so covetous and miserable, that it is as much in vain to attempt to enlarge their Minds, as to go about to plow the Rocks.

Ostentation and Pride, upon the Account of Honours and Preferments, is much more offensive, than upon any personal Qualifications. *Rochef.*

It is not the *Height* to which Men are advanced, that makes them giddy ; it is the *Looking down* with Contempt upon those below them.

A certain *Cavalier*, hearing that an old Friend of his was advanced to a *Cardinalate*, went to congratulate his Eminence upon his new Honour.—Pray, Sir, says the *Cardinal*, may I crave the Favour of your Name, and your Business ? I am come, says the *Cavalier*, to condole with your Eminence, and to tell you how heartily I pity Men that are overcharged with Dignity and Preferment ; for it turns some People's Brains to that Degree, that they can neither see, nor hear, nor understand, like other Men ; and makes them as absolutely to forget their old *Friends*, as if they had never seen them before in their Lives.

*Seneca*

### 36 Of AMBITION, AVARICE,

*Seneca* observes well, That it is the constant Fault, and inseparable ill Quality, of Ambition, never to look behind it.

It is a very great Unhappiness for a Man to be too well known to the World, and too much unknown to himself. *Alexander* was below a Man, when he affected to be a God.

The same Action which hath no less than a Diadem for the Aim, hath often an ignominious Death for its End.

He hath most that coveteth least. A wise Man, says Sir *P. Sidney*, wants but little, because he desires not much.

It is rightly said, that Covetousness must be a miserable Vice, to weary Man in procuring Riches, and not suffer him to enjoy them when gotten.

What can be a more wretched Sight, than to see a starving Miser mortify without Religion? To submit to such voluntary Hardships to no Purpose, and lose the Present, without providing for the Future?

He that spares in every Thing, is a Niggard; and he that spares in nothing, is profuse; neither of which can be generous or liberal.

The

PRIDE, and PRODIGALITY. 37

The Prodigal robs his Heir, the Miser robs Himself. *Bruyere.*

'Tis a much easier Task to dig Metal out of its native Mine, than to get it out of the covetous Man's Coffers. Death only has the Key of the Miser's Chest.

He is a Slave to the greatest Slave, who serveth none but himself.

Pitiful ! that a Man should so care for Riches, as if they were his own ; yet so use them, as if they were another's : That, when he might be happy in spending them, will be miserable in keeping them ; and had rather, dying, leave Wealth with his Enemies, than, being alive, relieve his Friends.

*Zeno* said, that an avaricious Man was like barren sandy Ground, which sucks in all the *Rain* and *Dews* with Greediness and Thirst ; but yields no fruitful *Herbs* or *Plants* to the Inhabitants.

Many take a Pride to insult over the Timorous ; and mean and low Submissions do but swell them up to a more extravagant and remorseless Barbarity. *Char.*

Pride,



38 *Of* AMBITION, AVARICE,

Pride, joined with many Virtues, choak  
them all.

Some People are all Quality ; you would  
think they were made up of nothing but  
Title and Genealogy : The Stamp of Digni-  
nity defaces in them the very Character of  
Humanity, and transports them to such a  
Degree of Haughtiness, that they reckon  
below them to exercise either good Nature  
or good Manners. *Sir R. L' Estr.*

If we could trace our Descents, says *Seneca*  
we should find all Slaves to come from Prin-  
ces, and all Princes from Slaves. We are  
all of us composed of the same Elements  
all of us equal, if we could but recover our  
Evidence : But, when we can carry it no  
further, the *Herald* provides us some *Hero* to  
supply the Place of an illustrious Original  
and there's the Rise of Arms and Families.

Likeness begets Love ; yet proud Men  
hate one another.

Interest speaks all manner of Languages  
and acts all sorts of Parts : Virtues are lost  
in Interest, as Rivers in the Sea.

A poor Spirit is poorer than a poor Purse.  
A very few Pounds a Year would ease a  
Man of the Scandal of Avarice. *Dn. Swift*  
History

PRIDE, and PRODIGALITY. 39

History tells us of illustrious Villains; but there was never an illustrious Miser in Nature. *St. Evr.*

What Madness is it for a Man to starve himself, to enrich his Heir, and so turn a Friend into an Enemy! For his Joy at your Death will be proportioned to what you leave him. *Seneca.*

'Tis as disagreeable to a Prodigal to keep an Account of his Expences, as 'tis to a Sinner to examine his Conscience; the deeper they search, the worse they find themselves.

A wise Man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live contentedly. *Ld Bacon.*

Nothing can be more vain than the courting of popular Applause, if we consider the Emptiness of the Sound, the precarious Tenure, the little Judgment of those that give it us, and the narrow Compass 'tis confined to.

The best Kindness of a proud Man hath often such a Mixture of Arrogancy, as their greatest Obligations are rendered ungracious to a worthy Receiver.

'Tis rare to see an immoderate Ambition, which is not accompanied with a mean Subjection.

C

He

40 *Of AMBITION, AVARICE,*

He that swells in Prosperity, will shrink in Adversity.

Where's that Advantage under the Sun, that any but a Madman would be proud of? Or where's that Pride itself, that any Mortal in his right Wits would not find Reason to be ashamed of? *Sir R. L. Estr.*

To be proud of Knowledge is to be blind in the Light; to be proud of Virtue is to poison yourself with the Antidote; to be proud of Authority is to make your Rise your Downfal.

There is not the greatest Man living, but may stand in need of the Meanest, as much as the Meanest does of him.

The best Way to humble a proud Man is to take no Notice of him.

Ambition to rule is more vehement, than Malice to Revenge.

The tallest Trees are most in the Power of the Winds, and ambitious Men of the Blasts of Fortune. Great Marks are soonest hit.

A Person who squanders away his Fortune in Rioting and Profuseness, is neither just to himself, or others; for, by a Conduct of this kind, his Superfluities flow in an irregular Channel

PRIDE, and PRODIGALITY. 41

Channel, and those that are the most unworthy are the greatest Sharers of them, who do not fail to censure him when his Substance is exhausted.

A Man's Desires always disappoint him ; for, tho' he meets with something that gives him Satisfaction, yet he never thoroughly answers his Expectation. *Ruso.*

If Money be not thy Servant, it will be thy Master. The covetous Man cannot so properly be said to possess Wealth, as that may be said to possess him. *Char.*

What Man in his right Senses, that has wherewithal to live free, would make himself a Slave for Superfluities ? What does that Man want, that has enough ? Or what is he the better for Abundance, that can never be satisfied ? Sir R. L' Estr.

The only Gratification a covetous Man gives his Neighbours, is, to let them see, that he himself is as little the better for what he has, as they are.

*Tantalus*, 'tis said, was ready to perish with Thirst, tho' up to the Chin in Water. Change but the Name, and every rich Miser is the *Tantalus* in the Fable. He sits gaping over his Money, and dares no more touch it, than he dares commit Sacrilege.

42 Of AMBITION, AVARICE,

The *Prodigal* has as little Charity in him as the *Miser* : His flinty Soul is not to be touched with any Tendernefs, Humanity, or Commiferation ; neither Poverty nor Distrefs, Innocence nor Merit, can melt him : That noble Truth in *Sacred Writ*, of a superior Happinefs in *Giving than in Receiving*, be never experienced.

Pride had rather at any Time go out of the Way, than come behind.

When *Darius* offered *Alexander* 10,000 Talents, to divide *Asia* equally with him, he answered, The Earth cannot bear two Suns, nor *Asia* two Kings. *Parmenio*, a Friend of *Alexander*, hearing the great Offers *Darius* had made, faid, Were I *Alexander*, I would accept them. So would I replied *Alexander*, were I *Parmenio*.

The moft laudable Ambition is to be wife ; and the greateft Wiſdom is to be good. We may be as ambitious as we pleaſe, ſo we aſpire to the beſt Things.

*Cleobulus*, being asked, Why he fought not to be advanced to Honour and Preferment, made this Reply : O Friend, as long as I ſtudy and praſtiſe Humility, I know where I am ; but, when I ſhall hunt after  
Dignities



PRIDE, and PRODIGALITY. 43

Dignities and Promotion, I am afraid I should lose myself.

Other Vices chuse to be in the Dark ; only Pride loves always to be seen in the Light.

Turn your Carcase the wrong Side outward (said the Emperor *Aurelius*), and be proud, if you can ; and, to improve your Thought, consider what a Beauty Age, Diseases, and Death will make of you.

How deplorable is the Blindness of human Pride ! Some must have their dead Bodies laid in State, pompous Funerals, superb Monuments ; which fills Men, in a manner, with their own Emptiness ; which turns the saddest Warnings God gives them, in order to humble them, into the most dangerous Illusions ; which endeavours to fix upon Marble or Brass a transitory Grandeur, that passes away with so much Rapidity ; which endeavours to secure to itself a Portion of a worldly Life in the very Empire of Death itself.

A Death-bed Figure is certainly the most humbling Sight in the World : To set in so dark a Cloud, and to go off with Languor, Convulsions, and Deformity, is a terrible Rebuke to the Pride of human Nature.

Worldly Glory ends with the World ;  
and, for what concerns us, the World ends  
with our Lives. What have we to be proud  
of ? Are not all Things perishable ? The  
Time of flourishing Pride is soon over, and  
our little Greatness is lost in Eternity.

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*Of ENVY and DETRACTION.*

**A** WISE Man values himself upon the score of Virtue, and not of Opinion ; and thinks himself neither better nor worse for what others say of him.

Virtue is not secure against Envy : Men will lessen what they won't imitate.

He that praiseth, bestows a Favour ; but he that detracts, commits a Robbery.

'Tis observed, that the most censorious are generally the least judicious ; who, having nothing to recommend themselves, will be finding Faults with others. No Man envies the *Merit* of another, that has any of his own.

Many speak ill, because they never learned to speak well.

He that envieth, maketh another Man's Virtue his Vice, and another's Happiness his Torment ; whereas he that rejoiceth at the Prosperity of another, is Partaker of the same.

## 46 Of ENVY and DETRACTION.

Ill-nature is a Contradiction to the Laws of Providence, and the Interest of Mankind; a *Punishment*, no less than a *Fault*, to those that have it. *M. Aurel.*

The Triumph of Wit is to make your Good-nature subdue your Censure; to be quick in seeing Faults, and slow in exposing them. *Spec.*

A good Word is an easy Obligation; but not to speak ill requires only our Silence, which costs us nothing. *Abp. Til.*

There is an odious Spirit in many Persons, who are better pleased to detect a Fault, than commend a Virtue.

The worthiest People are most injured by Slanderers; as we usually find that to be the best Fruit, which the Birds have been pecking at. *Dn. Swift.*

It is a Folly for an eminent Man to think of escaping Censure, and a Weakness to be affected with it. *Fab. Maximus* said, He was a greater Coward that was afraid of Reproach, than he that fled from his Enemies.

*Socrates*, when informed of some derogating Speeches one had used of him behind his Back, made only this facetious Reply, *Let him beat me too, when I am absent.*

A clear

Of ENVY and DETRACTION. 47

A clear Conscience fears no Accusation.

It is harder to avoid Censure, than to gain Applause ; for this may be done by one great or wise Action in an Age ; but, to escape Censure, a Man must pass his whole Life, without saying or doing one ill or foolish Thing.

Envy is fixed only on Merit ; and, like a sore Eye, is offended with every thing that is bright. *Plut.*

A good Life doth not silence Calumny, but it certainly disarms it.

There is seldom any Thing uttered in Malice, which turns not to the Hurt of the Speaker. Ill Reports do harm to him that makes them ; and to those they are made to, as well as those they are made of.

Some have a perfidious Trick to ruin a Man by *Commendations* ; to praise for small Things, that they may disparage successfully for greater. It is the worst of Malice, says *Plutarch*, to intermix with Reproaches some Praises, that the Accusations may gain the former Belief.

Less of Wit will serve, joined with Ill-nature, than with good.

*Philip of Macedon* said, He was beholden



## 48 Of ENVY and DETRACTION.

to the *Athenian* Orators for reproving him; for he would endeavour both by Words and Actions to make them Lyars. And *Plato*, hearing it was asserted by some Persons that he was a very bad Man, said, I shall take Care to live so, that no-body will believe them.

Nothing is truly infamous, but what is wicked; and therefore Shame can never disturb an innocent and virtuous Mind. Dn. *Sher*.

The surest Sign of a noble Disposition is to have no Envy in one's Nature.

'Tis an excellent Saying of *Antoninus*, the great *Emperor* and *Philosopher*, No Man was ever unhappy for not prying into the Actions and Conditions of other Men; but that Man is necessarily unhappy who doth not observe himself, and consider the State of his own Soul.

Our industrious Search and Inquiries should chiefly be employed about our own Affairs at home; for here we shall find many Offences in our Conversation, such a Variety of Perturbations in our Souls, and manifest Failures in our Duty, that it will take up so much Time to reform them, as not to leave us any Leisure to be impertinent to the

*Of ENVY and DETRACTION.* 49

or ill-natured in remarking upon the Faults of others. *Plut.*

If we well knew how little others enjoy, it would rescue the World from one Sin, there would be no such Thing as Envy upon Earth. *Dr. Young.*

He that values himself upon Conscience, not Opinion, never heeds Reproaches. When I am ill spoken of, I take it thus : If I have not deserved it, I am never the worse ; if I have, I'll mend.

The Contempt of injurious Words stifles them ; but Resentment revives them.

A Man that hath no Virtue in himself, envieth it in others. *Ld. Bacon.*

In the Business of Tale-bearing, a Lyar hath as much Credit as any ; for Slander hath more Power to persuade, than either Reason or Eloquence.

Ill-will never speaks well, nor doth well.

The Failings of good Men are commonly more published in the World, than their good Deeds ; and one Fault of a well deserving Man shall meet with more *Reproaches*, than all his Virtues *Praise* : Such is the Force of Ill-will and Ill-nature. *Spec.*

50 *Of ENVY and DETRACTION.*

Censure is the Tax a Man pays the Public for being eminent.

When any Man speaks ill of us, we are to make Use of it as a Caution, without troubling ourselves at the Calumny. He is in a wretched Case, that values himself upon other People's Opinions, and depends upon their Judgment for the Peace of his Life.

I do not allow of Envy (said *Euripides*) but for Good I would be envied.

It is in the Power of every Man to preserve his Probity ; but no Man living has it in his Power to say, that he can preserve his Reputation, while there are so many evil Tongues in the World ready to blast the fairest Character ; and so many open Ears ready to receive their Reports.

Other Passions have Objects to flatter them, and seemingly to content and satisfy them for a while : There is Power in Ambition, and Pleasure in Luxury, and Pelfishness ; but Envy can give nothing but Vexation. *Montaigne.*

*Of HOPE, FEAR, ANXIETY, and  
DISTRUST.*

**O**UR Hopes and Fears are the main Springs of all our religious Endeavours.

There is no Condition so low, but may have Hopes ; nor any so high, that is out of the Reach of Fears.

'Tis Fancy, not the Reason of Things, that makes Life so uneasy to us as we find it. It is not the Place, nor the Condition, but the Mind alone, that can make any body happy or miserable. *Sir. R. L' Estr.*

Hope maketh that present, by a Prepossession of that which is to come.

He that wants Hope, is the poorest Man living.

A wise Man, says *Seneca*, is provided for Occurrences of any kind ; the Good he manages, the Bad he vanquishes : In Prosperity he betrays no Presumption, in Adversity he feels no Despondency.

When

When *Anaxagoras* was told of the Death of his Son, he only said, *I knew he was mortal*. So we in all Casualties of Life, should say, I knew my Riches were uncertain, that my Friend was but a Man. Such Considerations would soon pacify us, because all our Troubles proceed from their being unexpected. *Plut.*

Hopes and Disappointments are the Lot and Entertainment of human Life; the one serves to keep us from Presumption, the other from Despair.

There is a Medium between an excessive Diffidence and too universal a Confidence. If we have no Foresight, we are surpris'd; if 'tis too nice, we are miserable.

The Apprehension of Evil is many times worse than the Evil itself; and the Ills a Man fears he shall suffer, he suffers in the very Fear of them.

A noble Spirit must not vary with his Fortune: In your worst Estate, hope; in the best, fear; and, in all, be circumspect.

A Man cannot truly be happy here, without a well grounded Hope of being happy hereafter.

A firm Trust in the Assistance of an Almighty Being naturally produces Patience, Cheerfulness,



ANXIETY, and DISTRUST. 53

Chearfulness, and all other Dispositions of Mind, that alleviate those Calamities, which we are not able to remove. *Spec.*

'Tis Virtue only that repels Fear, and Fear only that makes Life troublesome.

If you are disquieted at any thing, you should consider with yourself, is the Thing of that Worth, that for it I should so disturb myself, and lose my Peace and Tranquillity? *M. Aurel.*

The keeping ourselves above Grief, and every painful Passion, is indeed very beautiful and excellent; and none but Souls of the first Rate seem to be qualified for the Undertaking. *Char.*

There can be no Peace in human Life, without the Contempt of all Events. He that troubles his Head with drawing Consequences from mere Contingencies, shall never be at Rest. *Sir R. L' Estr.*

The melancholy Person always presages Misfortunes.

A poor distracted Man, and a rich distracted Man, are pretty much upon an Equality; and, as far as the Power of Imagination goes, often change Conditions; the poor Man fancying himself a Prince, whilst the rich

rich one pines, and torments himself, with all the Anxieties of Poverty.

More perish thro' too much Confidence, than by too much Fear : Where one desponds, there are Thousands that presume.

Fear, unbalanced by Hope, is Desperation.

Dost thou lament for what is to come ? Why ? because it is not come ? No, because it is grievous : And wilt thou double thy Grievs, with bringing them on before they come ? Why should we run forward to meet those Miseries, which at the same Time we would fain run away from ?

The Thing in the World, says *Montaigne*, I am most afraid of, is *Fear* ; and with good Reason ; that Passion alone, in the Trouble of it, exceeding all other Accidents.

We should take a prudent Care for the future, but so as to enjoy the present : 'Tis no Part of Wisdom to be miserable To-day, because we may happen to be so To-morrow.

*Hope* is the last Thing that dieth in Man ; and, tho' it be exceeding deceitful, yet it is of this good Use to us, that, while we are travelling through this Life, it conducts us an easier and more pleasant Way to our Journey's End. *Rockef.*

ANXIETY, and DISTRUST. 55

It were no Virtue to bear Calamities, if we did not feel them. *Sen.*

Miseries are endless, if we stand in Fear of all Possibilities.

Divine Providence always places the Remedy near the Evil. There is not any Duty, to which Providence has not annexed Blessing; nor any Affliction, for which Virtue has not provided a Remedy.

If some are refined like Gold in the Furnace of Affliction, there are many more, that, like Chaff, are consumed in it. Sorrow, when it is excessive, takes away Fervour from Piety, Vigour from Action, Health from the Body, Light from the Reason, and Repose from the Conscience.

It may serve as a Comfort to us in all our Calamities and Afflictions, that he that loses any thing, and gets Wisdom by it, is a Gainer by the Loss.

When Faith, Temperance, the Graces, and other celestial Powers, left the Earth (says one of the Antients) Hope was the only Goddess that staid behind.

The Expectation of future Happiness is the best Relief of anxious Thoughts, the most perfect Cure of Melancholy, the Guide of Life, and the Comfort of Death.

Hopes

Hopes and Cares, Anger and Fears divide our Life : Would you be free from these Anxieties ? Think every Day will be your last, and then the succeeding Hours will be the more welcome, because unexpected.  
*Hor.*

There is but one Way of fortifying the Soul against all gloomy Presages and Terrors of Mind ; and that is, by securing to ourselves the Friendship and Protection of that Being, who disposes of Events, and governs Futurity. *Spec.*

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*Of the* GOVERNMENT *of the*  
PASSIONS.

THE utmost Perfection we are capable of in this World, is to govern our Passions and Actions by the Rules which Nature hath set us, and keeping the Order of our Creation. *Spec.*

He is the wise Man, who, though not skilled in Science, knows how to govern his Passions and Affections. Our Passions are our Infirmities. He that can make a Sacrifice of his Will, is Lord of himself.

Passion has its Foundation in Nature ; Virtue is acquired by the Improvement of our Reason.

No Man is Master of himself, so long as he is a Slave to any thing else.

Prudence governs the Wise ; but there are but a few of that Sort, and the most wise are not so at all Times ; whereas Passion governs almost all the World, and at most Times. *St. Evr.*

It



It is the basest of Passions to like what we have not, and slight what we possess.

Excess of Sorrow is as foolish, as profuse Laughter. Loud Mirth, or immoderate Sorrow, Inequality of Behaviour either in Prosperity or Adversity are alike ungraceful in a Man that is born to die. *Spec.*

Passion is a Sort of Fever in the Mind which ever leaves us weaker than it found us.

Nothing alleviates Grief so much, as the Liberty of complaining : Nothing makes one more sensible of Joy, than the Delight of expressing it.

A Man's strongest Passion is generally his weaker Side.

It is certainly much easier wholly to decline a Passion, than to keep it within just Bounds and Measures ; and that which few can moderate, almost any body may prevent. *Char.*

Philosophy and Religion shew themselves in no one Instance so much as in the preserving our Minds firm and steady.

He that doth any thing rashly, must be taken, in Equity of Construction, to do so willingly ; for he was free to deliberate or not.

Absence

Absence cools moderate Passions, and  
kindles violent ones ; as the Wind blows  
Candles, but kindles Fires. *Rocheſ.*

To mourn without Measure is Folly ;  
to mourn at all, Insensibility.

Sadness contracts the Mind ; Mirth di-  
lates it.

He that is slow to Anger, is better than  
the Mighty ; and he that ruleth his Spirit,  
than he that taketh a City.

The Philosopher *Bion* said pleasantly of  
the King, who by Handfuls pulled his Hair  
from his Head for Sorrow : *Does this Man  
think, that Baldness is a Remedy for Grief ?*

There is in human Nature generally more  
in the Fool, than of the Wise ; and there-  
fore those Faculties, by which the foolish  
part of Mens Minds are taken, are more  
valuable. *Ld. Bacon.*

Positive Men err most of any.

We often hate, we know not why,  
without examining either the good or bad  
Qualities of the Person ; and this senseless  
Reversion of ours will sometimes fall upon  
Men of extraordinary Merit. 'Tis the  
Business of Reason to correct this blind  
Passion, which is a Reproach to it : For is  
there

there any Thing more unjust, than to have an Aversion to those that are an Honour to human Nature ?

Passion makes them Fools, which otherwise are not so; and shews them to be Fools which are so.

The first Step to Moderation is, to perceive that we are falling into a Passion. On saying to *Diogenes*, after a Fellow had spit in his Face, This Affront, sure, will make you angry ; *No* (said he) ; *but I am thinking whether I ought not to be so.*

They that laugh at every thing, and that fret at every thing, are Fools alike.

He that overcomes his Passions, conquers his greatest Enemies.

The good Government of our Appetites and corrupt Inclinations, will make our Minds chearful and easy : Contentment will sweeten a low Fortune, and Patience will make our Sufferings light.

Moderation of Passions, Judgment, Counsel, and Dexterity in Affairs, are the most eminent Parts of Wisdom.

*Plato*, speaking of passionate Persons, says, they are like Men who stand on their Heads, they see all Things the wrong Way.

To be Masters of ourselves and Habits, 'tis  
indispensably necessary, that our Thoughts  
be good and regular, which is effected by  
good Converse either with Book or Persons:  
Hence we may know ourselves, and adapt  
particular Remedies to our Weaknesses; for  
there's nothing impossible, that is necessary  
to the Accomplishment of our Happiness.

Sobriety and Temperance of all Kinds;  
moderate Exercise, Appetites well governed,  
and keeping one's self from Melancholy,  
and all violent Passion and Disorder of the  
Mind, do assist, preserve, confirm, and  
finish, what Nature and Complexion at first  
began. *Char.*

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Of VANITY, FOLLY, and  
AFFECTATION.

**T**O be covetous of Applause discovers a slender Merit ; and Self-conceit is the ordinary Attendant of Ignorance *Spec.*

The most ignorant are most conceited, and the most impatient of Advice, as unable to discern either their own Folly, or the Wisdom of others.

Young Men, when they are once dyed in Pleasure and Vanity, will scarcely take any other Colour.

There are a thousand Fops made by Art, for one Fool by Nature.

It is to Affectation the World owes its whole Race of Coxcombs : Nature in her whole Drama never drew such a Part ; she has sometimes made a Fool, but a Coxcomb is always of a Man's own making. *Spec.*

Some would be thought to do great Things, who are but Tools or Instruments: like the Fool that fancy'd he play'd upon the Organ, when he only drew the Bellows.

They



They are more dangerously ill, that are drunk with Vanity, than those with Wine; for a Morning makes one himself, but the other is unrecoverable.

Ostentation takes from the Merit of any Action. He that is vain enough to cry up himself, ought to be punished with the Silence of other Men.

The Observation that no Man is ridiculous for being what he is, but only in the Affectation of being something more, is equally true in regard to the Mind and the Body. *Guard.*

Men are as apt to defend their Opinions, as their Property; and would take it as well to have the Titles to their Estates questioned, as their Sense.

*Socrates* had so little Esteem of himself, that he thought he knew nothing certainly, *but that he knew nothing.*

It is a common Observation, that no Man is content with his own Condition, tho' it be the best; nor dissatisfied with his own Wit, tho' it be the worst.

Every Man has as much Vanity, as he wants Understanding. An *Ass* was carrying an Image in Procession; and, seeing the  
D People

People fall down every-where upon their Knees before him, the silly Animal fancied all this while, that they worshipped *him*.

Some Men affect the Ostentation of Business, seeming always to be fully employed tho' without materially doing any Thing. Such are rather busy Men, than Men of Business.

The Vanity of human Life is like a River constantly passing away, and yet constantly coming on. *Dn. Swift.*

It is the Infirmary of poor Spirits to be taken with every Appearance, and dazzled with every Thing that sparkles : But great Genius's have but little Admiration, because few Things appear new to them.

Tho' a Coat be ever so fine that a Fool wears, 'tis still but a Fools's Coat. *Spec.*

The monstrous Affectation of our travelled Gentlemen and Ladies to speak in the *French* Air, to dress, to cook, to write in *French*, has corrupted at once our Language and our Manners. *Felton's Diss.*

The strongest Passions allow us some Rest but Vanity keeps us perpetually in Motion. What a Dust do I raise ! says the *Fly* upon the Coach-wheel : And what a Rate do I drive at ! says the same *Fly* upon the Horse's Buttock.

Opinionati

Opinionative Men will believe nothing but what they can comprehend ; and there are but few Things that they are able to comprehend. *St. Evr.*

It was a wise Saying of *Aristotle* to an indiscreet and conceited Person, That he wished he was what the other thought himself to be ; and that his Enemies were such as he was.

A seeming Modesty is a surer Evidence of Vanity, than a moderate Degree of Assurance. A *Gnat* that had planted himself upon the Horn of a *Bull*, very civilly begged the *Bull's* Pardon : But rather than incommoded you, *says he*, I'll remove.

When Men will not be reasoned out of a Vanity, they must be ridiculed out of it. *Sir R. L. Esqr.*

Some put so much Weight upon Shew and Ornaments, that even the Thought of Death is made less heavy to them by the Contemplation of their being laid out in State, and honourably attended to the Grave. *M. of Hal.*

A wise Man endeavours to shine in himself, a Fool to outshine others : The first is humbled by the Sense of his own Infirmities ; the last is lifted up by the Discovery of those which he observes in others. The wise Man

considers what he wants, and the Fool what he abounds in. The wise Man is happy, when he gains his own Approbation ; and the Fool, when he recommends himself to the Applause of those about him.

Of all Sorts of Affectation, that which is most incurable, is the Affectation of Wisdom ; because the Disease is in the Remedy itself, and falls upon Reason, which only could and ought to cure it, if it were anywhere else.

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gion**Wit**the n**s his**Prete**upon**ight**n th**urest**Conte**Ph**erves**Often*

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Of HUMAN LEARNING ; *its Use and*  
INSUFFICIENCY.

**M**AN thinks it the finest Thing in the World to know much ; and therefore is greatly apt to esteem himself better than his Neighbours, if he knows some little Impertinencies, and them imperfectly, with infinite Uncertainty. *Bp. Taylor.*

We live in an Age, when Men are fond of Learning, almost to the Loss of Religion. Nothing will pass with our Men of Wit and Sense, but what is agreeable with the nicest Reason ; and every Man's Reason is his own Understanding. These mighty Pretenders have no truer Ground to go upon, than other Men : They plead for Right Reason ; but they mean their own : In the mean time they take from us our surest Guide, and Religion suffers by their Contentions about it. *Baker.*

Philosophy is then only valuable, when it serves for the Law of Life, and not the Ostentation of Science.



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Tho' a Man may not be a Logician, or Naturalist, yet he is never the further off by it from being either liberal, or modest, or charitable. *M. Aurel.*

No Knowledge which terminates in Curiosity and Speculation, is comparable to that which is of Use; and of all useful Knowledge that is most so, which consists in a due Care, and just Notion, of ourselves. *St. Bernard.*

Rectitude of Will is a greater Ornament and Perfection, than Brightness of Understanding; and to be divinely good, more valuable than any other Wisdom and Knowledge.

However we may be puffed up with vain Conceits, and flatter ourselves with Discoveries of *new Worlds* of Learning; 'tis certain we are yet much in the Dark; that many of our Discoveries are purely imaginary; and that the State of Learning is so far from Perfection, much more from being the Subject of Ostentation, that it ought to teach us Modesty, and keep us humble. *Baker.*

Some are so very studious of Learning what was done by the *Antients*, that they know not how to live with the *Moderns*.

What

*its USE and INSUFFICIENCY.* 69

What are we the better for the voluminous History of the World, even if we had it all without Book ? For the Records of all the Tyrannies and Rebellions that ever passed from the Creation to this Day ? How much better were it to check the Growth of our own Iniquities, than to transmit the Story of other People's ! *Bona.*

A Man of Sense does not so much apply himself to the most learned Writings, in order to acquire Knowledge ; as the most rational, to fortify his Reason. *St. Evr.*

*Aristippus* said, That the only Fruit he had received from his Philosophy, was to speak plainly to all the World, and to tell freely his Thoughts of Things.

To preserve the intire Liberty of one's Judgment, without being prepossessed with false Reason, or pretended Authority, is a Strength of Mind whereof few are capable.

The superfine Subtilties of the Schools speak many sharp Things, but utterly unnecessary, and void of Effect. Too much Reasoning destroys pure Reason. *Spec.*

Fine Sense, and exalted Sense, are not half so useful as common Sense. *Dn. Swift.*

Plain *natural good Sense* is an essential Qualification, and is, although no Science, fairly worth the seven.

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Men are apt to overvalue the *Tongues*, and to think they have made a considerable Progress in Learning when they have once overcome these ; yet in Reality there is no internal Worth in them, and Men may understand a thousand Languages without being the wiser. *Baker.*

A sincere Confession of our Ignorance is one of the fairest and surest Testimonies of our Judgment. *Montaigne.*

What is the whole Creation, but one great Library ; every Volume in which, and every Page in these Volumes, are impressed with radiant Characters of infinite Wisdom ; and all the Perfections of the Universe are contracted with such inimitable Art in Man, that he needs no other Book but himself, to make him a complete Philosopher ? *Turk Sp.*

There is no End of Books : Our Libraries are furnished for Sight and Ostentation, rather than Use ; the very *Indexes* are not to be read over in an Age ; and in this Multitude, how great a Part of them are either dangerous, or not worth the Reading ! A few Books, well chosen, and well made Use of, will be more profitable, than a great confused *Alexandrian* Library.

One would admire how it is possible for a wise Man to spend his Life in unprofitable  
Inquiries.

*its Use and INSUFFICIENCY.* 71

quiries. Some Men (says St. *Evremond*) make a Merit of knowing what they might as well be ignorant of, and are absolute Strangers to what's really worth knowing.

*Lycurgus* remarked, that subtle Speculations, and all the Refinements of Science, served to spoil the Understanding, and corrupt the Heart; for which Reason he made little Account of them.

Most Men take least Notice of what is plain, as if that were of no Use; but puzzle their Thoughts, and lose themselves in those vast Depths and Abysses, which no human Understanding can fathom. *Dn. Sherl.*

The Ways of Nature, like those of God, surpass Man's finding out. *Baker.*

To be proud of Learning is the greatest Ignorance. *Bp. Taylor.*

'Tis a silly Conceit, that Men without Languages are also without Understanding: It is apparent in all Ages, that some have been even Prodigies for Ability; or it is not to be believed, that Wisdom speaks to her Disciples only in *Latin, Greek, and Hebrew.* *Dr. Pul.*

*Marius* did never blush to profess before the Senate his being ignorant in the *Greek*, and his Carelessness in being otherwise; con-

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sidering how little he observed it helped such as were skilled therein to the purchasing of Virtue.

The Pains we take in Books or Arts which treat of Things remote from the Use of Life, is a busy Idleness.

There is no Necessity of being led thro' the several Fields of Knowledge: It will be sufficient to gather some of the fairest Fruits from them all; and so lay up a Store of good Sense, sound Reason, and solid Virtue. *Felton's Diff.*

It is the Work of Fancy to enlarge, but of Judgment to shorten and contract; and therefore this must needs be as far above the other, as Judgment is a greater and nobler Faculty, than Fancy or Imagination.

The Variety of Opinions among the Learned manifesteth, that there can be no Certainty, where there is so much Dissent.

We rarely meet with Persons that have true Judgment; which, in many, renders Literature a very tiresome Knowledge. Good Judges are as rare as good Authors. *St. Evr.*

It happens to Men truly learned, as to Ears of Corn; they shoot up and raise their Heads high, while they are empty; but when full and swelled with Grain, they begin to flag and droop. *Montaigne.*



We read of a Philosopher, who declared of himself, that, the first Year he entered upon the Study of Philosophy, he knew all Things; the second Year he knew something; but the third Year nothing: The more he studied, the more he declined in the Opinion of his own Knowledge, and saw more of the Shortness of his Understanding.

The Curiosity of seeing into every Thing, explaining every Thing, and adjusting it to our weak Ideas, is the most dangerous Disease of the human Mind.

That good Sense, says *Comines*, which Nature affords us, is preferable to most of the Knowledge that we can acquire.

Of all Parts of Wisdom, the Practice is the best. *Socrates* was esteemed the wisest Man of his Time, because he turned his acquired Knowledge into Morality, and aimed at Goodness more than Greatness.

A cursory Knowledge, tho' it be not exact enough for the Shoots, is more pleasant, and perhaps more useful, than to overburden the Brain with reading intricate and voluminous Authors.

Men gain little by Philosophy, but the Means to speak probably of every Thing, and to make themselves be admired by the less Knowing. *Descartes.*

He who wants good Sense, is unhappy in having Learning ; for he has thereby only more Ways of exposing himself. *Tat.*

Subtile Sophistry perverteth true Philosophy.

Wrangling about frivolous Criticisms in Words, tho' it is a great part of the Business of a School, is too pedantic and low for a generous Converse ; while he that is well grown in Knowledge may perhaps forget, or not so much respect, the first Rudiments of Letters ; it being more grateful to the Mind to contemplate the Structures of Learning, as they stand finished and adorned, than to discuss the low Materials of their Foundations.

One Philosopher is worth a thousand Grammarians. Good Sense and Reason ought to be the Umpire of all Rules, both antient and modern. *Rocheſ.*

True Eloquence is good Sense, delivered in a natural and unaffected Way, without the artificial Ornaments of Tropes and Figures. Our common Eloquence is usually a  
Cheat

Cheat upon the Understanding; it deceives us with Appearances, instead of Things, and makes us think we see Reason, whilst it is only tickling our Sense. *Baker.*

Obscurity in Writing is commonly an Argument of Darknefs in the Mind: The greatest Learning is to be seen in the greatest Plainness. *Bp. Wilkins.*

It is an idle Fancy of some to run out perpetually upon Similitudes, confounding their Subject by the Multitude of Likenesses, and making it like so many Things, that it is like nothing at all.

Difficult and abstruse Speculations raise a Noise and a Dust; but, when we examine what Account they turn to, little comes of them, but Heat, and Clamour, and Contradiction: *Charron.*

The Reason of Things lies in a narrow Compass, if the Mind could at any Time be so happy as to light upon it. Most of the Writings and Discourses in the World are but Illustration and Rhetoric; which signifies as much as nothing to a Mind in Pursuit after the philosophical Truth of Things. *Dr. South.*

Tho' it may be an Argument of a great Wit to give ingenious Reasons for many wonderful *Appearances* in *Nature*; yet it is  
an

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an Evidence of small Judgment, to be positive in any Thing but the Knowledge of our own Ignorance.

It passes for an Ornament to borrow from other Tongues, where we may be better furnished in our own. *Spec.*

Pedantry is a Vice in all Professions, itself no Profession.

Suppose a Man knows what is *Greek, Latin, French, Spanish, or Italian* for a *Horse* ; this makes the Man no more the wiser, than the *Horse* the better. *Sir T. P. Blount.*

Languages are not to be despised ; but Things are still to be preferred.

One of the Antients, who was reproached that he professed Philosophy, of which he nevertheless in his own Judgment made no great Account ; made Answer, *That this was truly to philosophise.*

The most resplendent Ornament of Man is Judgment ; here is the Perfection of his innate Reason ; here is the utmost Power of Reason joined with Knowledge.

It is no small Progress in Philosophy to have learned how much Obscurity and Uncertainty is mingled with our exactest Knowledge, and to be satisfied to be ignorant of that which cannot be known.

There

*its Use and INSUFFICIENCY.* 77

There are impertinent Studies, as well as impertinent Men. *Seneca.*

Do but hear a philosophical Lecture ; the Invention, Reason, Eloquence, good Sense, and *all that*, do immediately strike your Fancy, and move you ; but there is nothing in it that touches your Conscience ; it is not addressed to that. This made *Aristo* say, that neither a Stove nor a Lecture did signify any Thing, unless they cleansed and made Men better. *Montaigne.*

It was a Saying of *Cicero*, that Oratory was but his Ornament, as a Commonwealth's-Man ; and that Philosophy and Reason were his Profession, as a Man.

*Phocion* was preferred before *Demosthenes*, in that he always filled his Speeches with substantial Matter. He was sparing of Rhetoric, and full of Reason.

Such Books as teach Sapience and Prudence, and serve to eradicate Errors and Vices, are the most profitable Writings in the World, and ought to be valued and studied more than all others whatsoever.

Instead of labouring in nice Learning, and intricate Sciences ; instead of trifling away precious Time upon the Secrets of Nature, or Mysteries of State ; it were better to seek that only which is really and substantially



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stantially good. Our Pains should be to moderate our Hopes and Fears ; to direct and regulate our Passions ; to bear all Injuries of Fortune or Men, and to attain the Art of Contentment ; and then we cannot have much more to wish for.

Art is long, and Life but short. *Hipp.*

The Wisdom of the *Antients*, as to the Government of Life, was no more than certain *Precepts* what to do, and what not ; and Men were much better in that Simplicity ; for, as they came to be more learned, they grew less careful of being good. That plain and open *Virtue* is now turned into a dark and intricate *Science* ; and we are taught to dispute, rather than to live. *Seneca.*

If I study, says *Montaigne*, it is for no other Science, than what treats of the Knowledge of myself, and instructs me how to live and die well.

The *Lacedæmonians* applied their Minds to no Learning but what was useful, and would not suffer the Professors of any speculative Sciences to live in their Government, lest by their Disputations, and empty Notions, they should deprave the true Excellency of Virtue. *Plut.*

'Tis

'Tis a Mistake to think, that a large System of Ethics, dissected according to the nice Prescriptions of Logic, and methodically replenished with Definitions, Divisions, Distinctions, and Syllogisms, is requisite or sufficient to make Men virtuous. The actual Possession of one Virtue is preferable to the bare speculative Knowledge of all Arts and Sciences together. *R. Boyle.*

The moral Philosophy of *Aristotle, Socrates, Plato, &c.* can make Men only *Philosophers*, and are too weak to make them thoroughly good; neither is it in any of their fair Maxims, that Patience in Affliction, and Fortitude against Adversity, are to be found.

There are a great many Speculations, which Divines trouble themselves and the World with, which, they themselves do yet confess, are not necessary to any Man's Salvation; and, consequently, which a Man is no more obliged to busy his Head with, than with any Problems in Geometry. *Bp. Synge.*

Our Controversies about Religion have brought at last even Religion itself into Controversy: The Schoolmen have spun the Thread too fine, and made Christianity look like a Course of Philosophy, than a System of Faith, and supernatural Revelation: So  
that

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that the Spirit of it evaporates into Niceties, and Exercifes of the Brain ; and the Con-  
tention is not for Truth, but Victory. *Sir R. L'Eſtr.*

A good Man will ſee his Duty with only a moderate Share of caſuiſtical Skill ; but into a perverſe Heart this Sort of Wiſdom enters not. Were Men as much afraid of Sin, as they are of Danger, there would be few Occaſions of conſulting our Caſuiſts. *Baker.*

It is better to be affected with a true penitent Sorrow for Sin, than be able to reſolve the moſt difficult Caſes about it. *Tb. à K.*

Men that are deſtitute of Religion (ſays *Lactantius*) are ſo far from being learned Philoſophers, that they ought not to be eſteemed ſo much as reaſonable Men,

Knowledge will not be acquired without Pains and Application. It is troubleſome and deep Digging for pure Waters ; but when once you come to the Spring, they riſe up, and meet you. *Felton's Diſſert.*

Learning is preferable to Riches, and Virtue to both.

There is nothing good, or evil, but Virtue, or Vice. What is *Knowledge* good for, which does not direct and govern our Lives ? *Dn. Sherl.*

Useful

eties, Useful Knowledge can have no Enemies,  
Con- except the Ignorant : It cherishes Youth,  
Sir, delights the Aged, is an Ornament in Prof-  
perity, and yields Comfort in Adversity.

only Knowledge, that is of Use, must be al-  
but lowed to be the greatest and the noblest Ac-  
edom quist that Man can gain. But to run on in  
id of their Disputations, whether Privation be a  
d be Principle ; whether any Thing can be made  
uists, of nothing ; whether there be an empty  
Space in the Compass of Nature ; or whether  
peni- the World shall have an End, and such-  
olve like ; is without End, and to no End.

K. The Diffusion of the Mind into Variety  
says of Thoughts and Subjects renders it inca-  
rned pable of any deep Search.

be Wise Men are instructed by Reason ;  
nout Men of less Understanding, by Experience ;  
ome the most Ignorant, by Necessity ; and Beasts  
hen by Nature. *Cicero.*

up, It is an Argument of a truly brave Dispo-  
Vir- sition in a learned Man, not to assume the  
Name and Character of one. *Plut.*

Vir- Tho' the simplest Man knows he has the  
for, Faculties of Imagination, Apprehension,  
es? Memory, Reflection ; yet the most learned  
ful cannot assign where they are seated, or by  
what Means they operate.

The

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The two most essential Points in moral Philosophy are a last End, and the Means to attain it ; and that Beatitude consists in the noblest Action of Man in Reference to the most excellent Object. *Aristot.*

If our painful Peregrination in Studies be destitute of the supreme Light, it is nothing else but a miserable Kind of Wandering. *Scaliger.*

It is with the Mind as with the Will and Appetites : For as, after we have tried a thousand Pleasures, and turned from one Enjoyment to another, we find no Rest to our Desires, till we at last fix them upon the sovereign Good ; so, in Pursuit of Knowledge, we meet with no tolerable Satisfaction to our Minds, till, after we are wearied with tracing other Methods, we turn them at last upon the one supreme and unerring Truth. And were there no other Use of human Learning, there is at least this in it, that by its many Defects it brings us to a Sense of our own Weakness, and makes us more readily, and with greater Willingness, submit to Revelation. *Baker.*

True Philosophy, says *Plato*, consists more in Fidelity, Constancy, Justice, Sincerity, and in the Love of our Duty, than in a great Capacity.

The



The main Opportunity for Knowledge is *after this Life*; but the only Opportunity of being good is *now*; and, if we take Care to improve this, we are sufficiently secure of the other; but, if this be neglected, all is lost.

We know little of the Causes of Things, but may see Wisdom enough in every Thing: And could we be content to spend as much Time in contemplating the wise Ends of Providence, as we do in searching into Causes, it would certainly make us better Men, and not worse Philosophers. *Baker.*

It was a useful Saying of Mr. *Pascal*, That Sciences produced no Consolation in the Times of Affliction; but the Knowledge of Christianity was a Comfort both in Adversity, and Defect of all other Knowledge.

The Height of all Philosophy, both natural and moral, is to *know thyself*; and the End of this Knowledge is to know GOD.

In vain do we seek for a true and lasting Satisfaction, in any other Books than the *Holy Scriptures*; wherein are contained<sup>d</sup> all Things necessary to the Happiness of this and the Life hereafter.

As the Moon, for all those darker Parts we call Spots, gives us a much greater Light than the Stars, that seem all luminous so do the *Scriptures* afford more Light, than the brightest human Authors. In them the Ignorant may learn all requisite Knowledge and the most Knowing may learn to discern their Ignorance. *R. Boyle.*

There is but one Way to Heaven for the Learned and the Unlearned. *Bp. Tayl.*

He that knows what belongs to his Salvation, has learned what is sufficient. *Bona.*

At the Day of Judgment, thou shalt not be asked, What Proficiency thou hast made in *Logic, Metaphysics, Astronomy*, or any other *Science*; but whether thou hast lived according to thy Nature, as a Man endued with Reason and Morality? *Turk. Sp.*

Were Matters so managed, that Men turned their Speculation into Practice, and took Care to apply their Reading to the Purposes of human Life; the Advantage of Learning would be unspeakable; and we see how illustriously such Persons shine in the World: And therefore nothing can be said to the Prejudice of Learning in general but only to such a false Opinion of it, as depends upon this alone for the most eligi-

*its Use and INSUFFICIENCY. 85*

le, and only Qualification of the Mind of  
Man ; and so rests upon it, and buries it in  
inactivity. *Charron.*

All Things else being transitory and pe-  
rishing, the true Wisdom is to think of E-  
ternity ; and to be a good Man is the best  
of Philosophies. *Refl. on Philos.*

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*of*

*Of PROSPERITY and ADVERSITY  
CONTENTMENT and HUMILITY.*

**I**T may boldly be affirmed, that good Men generally reap more substantial Benefit from their Afflictions, than bad Men do from their Prosperities ; and what they lose in Wealth, Pleasure, or Honour, they gain with vast Advantage in Wisdom and Goodness, and Tranquillity of Mind. *Dr. Scott.*

Contentment excludes all Murmuring and Repining at the Allotments of Providence; all Sollicitude and anxious Thought about future Events, further than such Precautions as are within the Sphere of human Prudence.

The compendious Address to Wealth, as *Plato* observed, is not to increase Possessions but lessen Desires.

Prosperity is not without its Troubles nor Adversity without its Comforts.

A good Man, whether he be rich or poor shall at all Times rejoice with a chearful Countenance.

Content

Contentment is only to be found within ourselves. A Man that is content with a little, has enough ; he that complains, has too much.

If you can live free from Want, care for no more ; for the rest is but Vanity. Sir *V. Ral.*

He that can well endure, may, without Difficulty, overcome.

The Consideration of a greater Evil is Sort of Remedy against a lesser. *Aristip-*us had a Farm burnt down ; and, when a Friend of his expressed a Concern for him, he said, I have three Farms yet left, and thou hast but one in all ; and have more Reason to lament thy Misfortune, than thou mine. *Plut.*

To live, Nature affordeth ; to live content, Wisdom teacheth.

A very little is sufficient for a Man well nurtured.

If we will create imaginary Wants to ourselves, why do we not create an imaginary satisfaction to them ? It were the merrier apprehension of the two to be like the *Athenian*, who fancied all the Ships that came into the harbour, were his own.

E

*Socrates*



88 *Of PROSPERITY and ADVERSITY ;*

*Socrates* rightly said of Contentment, opposing it to the Riches of Fortune and Opinion, that 'tis the Wealth of Nature ; for it gives every Thing that we want, and really need.

Prosperity hath always been the Cause of far greater Evils to Men, than Adversity ; and it is easier for a Man to bear this patiently, than not to forget himself in the other. *Fr. Acad.*

They are always impaired by Affliction, who are not thereby improved.

Among all other Virtues, *Humility*, tho' it be lowest, yet is pre-eminent : 'Tis the safest, because it is always at Anchor ; and that Man may be truly said to live with most Content in his Calling, that strives to live within the Compass of it. *Richl.*

Proud Men never have Friends ; neither in Prosperity, because they know no-body ; nor in Adversity, because then no-body knows them.

He who thinks no Man above him but for his Virtue, none below him but for his Vice, can never be obsequious or assuming in a wrong Place. *Tat.*

That

CONTENTMENT *and* HUMILITY. 89

That which is a *Necessity* to him that struggles, is little other than *Choice* to him that is willing. 'Tis bitter to be forced to any Thing; but Things are easy when they are complied with. *Sen.*

Many Afflictions may befall a good Man, but no Evil; for Contraries will never incorporate. All the Rivers in the World are never able to change the Taste and Quality of the Sea.

Adversity does not take from us our true Friends; it only disperses those who pretended to be such.

The Race is not always to the Swift, nor the Battle to the Strong; neither Bread to the Wise, nor Riches to Men of Understanding, nor Favour to Men of Skill; but Time and Chance happeneth to them all.

Wealth and Titles are only the Gifts of Fortune; but Peace and Content are the peculiar Endowments of a well-disposed Mind; a Mind that can bear Affliction without a Murmur, and the Weight of a plentiful Fortune without Vain-glory; that can be familiar without Meanness, and reserved without Pride.

90 *Of PROSPERITY and ADVERSITY;*

We must needs have some Concern when we look into our Losses : But, if we consider how little we deserve what is left, our Murmurs will turn into Thankfulness.

If thou faint in the Day of Adversity, thy Strength is small.

The Discontents of the Poor are much easier allayed than those of the Rich.

I find it a very hard Thing, says *Montaigne*, to undergo Misfortunes ; but to be content with a competent Measure of Fortune, and to avoid Greatness, I think a very easy Matter.

*Solon* being asked by *Cræsus*, Who in the whole World was happier than he ? he answered, *Tellus*, who, tho' he was poor, was a good Man, and content with what he had, and died in a good Old-age.

Nothing would be more unhappy, said *Demetrius*, than a Man who had never known Affliction.

The Best need Afflictions for Trial of their Virtue : How can we exercise the Grace of Contentment, if all Things succeed well ? Or that of Forgiveness, if we have no Enemies ?

A g od

## CONTENTMENT *and* HUMILITY. 91

A good Conscience is to the Soul what Health is to the Body ; it preserves a constant Ease and Serenity within us, and more than countervails all the Calamities and Afflictions which can possibly befall us. *Addis.*

The greatest Misfortune of all is not to be able to bear Misfortune. *Bias.*

If we would begin at the right End, and look with as much Compassion on the Adversities of some, as we do with Envy at the Prosperities of others, every Man would find Cause to sit down contentedly with his own Burden.

He that needs *least*, said *Socrates*, is most like the Gods, who need *nothing*.

When *Alexander* saw *Diogenes* sitting in the warm Sun, and asked what he should do for him ? He desired no more, than that he would stand out of his Sunshine, and not take from him what he could not give.

A Man cannot be unhappy under the most depressed Circumstances, if he uses his Reason, not his Opinion : And the most exalted Fortunes are (if Reason be consulted) the Subject of a wise Man's Contempt.

The most excellent of moral Virtues is to have a low Esteem of ourselves ; which has this particular Advantage, that it attracts not the Envy of others.

A quiet and contented Mind is the supreme Good, the utmost Felicity Man is capable of in this World ; and the maintaining such an uninterrupted Tranquillity of Spirit is the very Crown and Glory of Wisdom.

This is the Foundation of Contentment in all Conditions, and of Patience under Sufferings ; that Death, which is not far off, when it removes us out of this World will take us from all the Sufferings of it.  
*Dn. Sherl.*

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## Of FRIENDSHIP.

**W**E should chuse a Friend endued with Virtue, as a Thing in itself lovely and desirable ; which consists in a sweet and obliging Temper of Mind, and a lively Readiness in doing good Offices. *Plut.*

It was ever my Opinion, says *Horace*, that a chearful good-natured Friend is so great a Blessing, that it admits of no Comparison but itself.

*Cicero* used to say, that it was no less an Evil for Man to be without a Friend, than to have the Heavens without a Sun. And *Socrates* thought Friendship the sweetest Possession, and that no Piece of Ground yielded more or pleasanter Fruit, than a true Friend.

True Friends are the whole World to one another ; and he that is a Friend to himself, is also a Friend to Mankind. There is no Relish in the Possession of any Thing, without a Partner. *Sen.*

It is no Flattery to give a Friend a due Character ; for Commendation is as much the Duty of a Friend, as Reprehension. *Plut.*

Only good and wise Men can be Friends; others are but Companions.

It is a strange Thing to behold what gross Errors, and extreme Absurdities, many (especially of the greater Sort) do commit, for want of a Friend to tell them of them, to the great Damage both of their Fame and Fortune. *Ld. Bacon.*

More Hearts pine away in secret Anguish, for Unkindness from those who should be their Comforters, than for any other Calamity in Life. *Dr. Young.*

Worthy Minds deny themselves many Advantages, to satisfy a generous Benevolence, which they bear to their Friends in Distress. *Spec.*

The Kindnesses of a Friend lie deep; and whether present, or absent, as Occasion serves, he is solicitous about our Concerns. *Plut.*

A Friendship with a generous Stranger is commonly more steady than with the nearest Relation.

If the Minds be consonant, the best Friendship is between different Fortunes.

The greater a Man is, the more Need he hath of a Friend, and the more Difficulty there is of finding and knowing him.

*Liberality*

Liberality is the best Way to gain Affection ; for we are assured of their Friendship, to whom we are obliged.

*St. Evr.*

A Forwardness to oblige is a great Grace upon a Kindness, and doubles the intrinsic Worth : In these Cases, that which is done with *Pleasure*, is always received so.

There is no Pre-eminence among true Friends ; for whether they are equally accomplished, or not, they are equally affected to one another. *Plut.*

Anger among Friends is *unnatural* ; and therefore, when it happens, is more tormenting. *Dr. Young.*

He will find himself in a great Mistake, that either seeks for a Friend in a Palace, or tries him at a Feast. *Sen.*

True Friendship is made up of Virtue, as a Thing lovely ; of familiar Conversation, as pleasant ; and Advantage, as necessary.

Nothing can impair perfect Friendship ; because Truth is the only Bond of it.

Friendship improves Happiness, and abates Misery, by the doubling of our Joy, and dividing of our Grief. *Cicero.*

An estranged Friend is apt to overflow with Tendernefs and Remorse, when a Person that was once esteemed by him, undergoes any Misfortune. *Spec.*

To part with a tried Friend without very great Provocation, is unreasonable Levity: Nothing but plain Malevolence can justify Difunion; Malevolence shewn either in a single Outrage unretracted, or in habitual Ill-nature. *Col.*

There is little Friendship in the World, and least of all between Equals, which was wont to be magnified: That which is, is between Superior and Inferior, whose Fortunes may comprehend one the other. *Ld. Bacon.*

A gentle Acceptance of Courtesies is as material to maintain Friendship, as bountiful Presents.

Many begin Friendships, and cancel them on slight Occasions; and great Enmity often succeeds to a tender Affection.

If you have not the Indulgence to pardon your Friends, nor they the same to pardon you, your Friendship will last no longer than it can serve both your Interests.

Late

Late 'ere I love, said *Augustus* ; as long  
'ere I leave.

The best Friendship is to prevent a Request, and never put a Man to the Confusion of asking. To *ask* is a Word that lies heavily on the Tongue, and cannot well be uttered but with a dejected Countenance. We should therefore strive to meet our Friend in his Wishes, if we cannot prevent him.

A Man may have a thousand intimate Acquaintance, and not a Friend among them all. If you have one Friend, think yourself happy.

It is a certain Principle, that Friendship cannot long subsist between many Persons.  
*St. Evr.*

Prosperity is no just Scale : Adversity is the only Balance to weigh Friends. *Plut.*

A great Advantage of Friendship is the Opportunity of receiving good Advice: 'Tis dangerous relying always upon our own Opinion. Miserable is his Case, who, when he needs, hath none to admonish him.

When once you profess yourself a Friend, endeavour to be always such : He can never have any true Friends, that will be often changing them.



Tho' we ought not to love our Friends only for the Good they do us ; yet 'tis plain they love not us, if they do not assist us when 'tis in their Power.

To owe an Obligation to a worthy Friend is a Happiness, and can be no Disparagement. *Charron.*

Gratitude preserves old Friendship, and procures new.

Being sometimes asunder heightens Friendship. The great Cause of the frequent Quarrels between Relations is their being so much together.

An Enemy that disguises himself under the Veil of Friendship, is worse than he who declares open Hostility.

False is their Conceit, who say, The Way to have a Friend is, not to make Use of him: Nothing can give greater Assurance, that two Men are Friends, than when Experience makes them mutually acknowledge it.

As he that hath but a few Books, and those good, may receive more Improvement from them, than another who hath a great Number of indifferent ones ; so it is in the Choice of our Friends ; no Matter how few, so they be discreet and virtuous.

Wealth

Wealth without Friends is like Life without Health : The one an uncomfortable Fortune ; the other a miserable Being.

Friendship, can never suffer so much by any other Kind of Wrong, as by that of a causeless Suspicion.

Nothing is more grievous than the Loss of his Friendship, whom we have greatly esteemed, and least feared would fail us.  
*Spec.*

A Friendship of Interest lasts no longer than the Interest continues ; whereas true Affection is of the Nature of a Diamond ; it is lasting, and it is hard to break.

Without Friends the World is but a Wilderness. *Ld. Bacon.*

A Man may easily secure himself from open and professed Enemies ; but, from such as under a Pretence of Amity design him Injury, there is no Sanctuary. Who would imagine, that a pleasing Countenance could harbour Villainy ; or that a Smile could sit upon the Face of Mischief ?

Whosoever would reclaim his Friend, and bring him to a true and perfect Understanding of himself, may privately admonish, but never publicly reprehend him. An open Admonition is an open Disgrace.

As

As certain Rivers are never so useful as when they overflow ; so hath Friendship nothing more excellent in it than Excess ; and doth rather offend in her Moderation, than in her Violence.

A faithful Friend is the Medicine of Life, and his Excellency is invaluable.

Friendship has a noble Effect upon all Accidents and Conditions : It relieves our Cares, raises our Hopes, and abates our Fears. A Friend, who relates his Success, talks himself into a new Pleasure ; and, by opening his Misfortunes, leaves Part of them behind him.

Prosperity gains Friends, and Adversity tries them.

When a *Friend* asketh, there is no Tomorrow.

All men have their Frailties : Whoever looks for a Friend without Imperfections, will never find what he seeks : We love ourselves with all our Faults, and we ought to love our Friend in like Manner.

Charity is Friendship in *common*, and Friendship is Charity *inclosed*.

It is with sincere Affection or Friendship, as with Ghosts and Apparitions ; a Thing that every body talks of, and scarce any hath seen. *Rocheſ.*

Friends muſt be preſerved with good Deeds, and Enemies reconciled with fair Words.

Whoever moves you to part with a true and tried Friend, has certainly a Deſign to make Way for a treacherous Enemy.

He is happy, that finds a true Friend in Extremity ; but he is much more ſo, who findeth not Extremity whereby to try his Friend. *Ariſtotle.*

No Man can lay himſelf under an Obligation to do an ill Thing. *Pericles*, when one of his Friends importuned his Service in an unjuſt Matter, excuſed himſelf, ſaying, *I am a Friend as far as the Altar.*

It was a good Speech of *Diogenes*, We have Need of faithful Friends, or ſevere Enemies.

Friendſhip is the moſt ſacred of all moral Bonds. Truſts of Confidence, tho' without any expreſs Stipulation or Caution, are yet, in the very Nature of them, as ſacred as if they were guarded with a thouſand Articles or Conditions. *Sir R. L'Eſtr.*

A true

A true and faithful Friend is a living Treasure ; a Comfort in Solitude, and a Sanctuary in Distress.

Some Cases are so nice, that a Man cannot appear in them himself, but must leave the soliciting wholly to his Friend. For the Purpose : A Man cannot recommend himself without Vanity, nor ask many Times without Uneasiness : But a kind Proxy will do Justice to his Merits, and relieve his Modesty, and effect his Business, without Trouble or Blushing. *Col.*

A Friend cannot be known in Prosperity, and an Enemy cannot be hidden in Adversity.

That Friendship which consists only in the Reciprocation of civil Offices, is but a Kind of Traffic ; and it abides no longer than whilst such Men can be useful to one another. It is a Negotiation, not a Friendship, that has an Eye to Advantages.

An Enemy may receive Hurt by our Hatred ; but a Friend will suffer a greater Injury by our Dissimulation. *St. Evr.*

Some Enemies, as well as Friends, are necessary ; they make us more circumspect, more diligent, wiser, and better.



One Friend is not bound to bear a Part in the Follies of another, but rather to dissuade him from them; and, if he cannot prevail, to tell him plainly, as *Phocion* did *Antipater*, I cannot be both your Friend and Flatterer. *Plut.*

Hearts may agree, tho' Heads differ.

Misery, without a Friend to bear a Part, is very afflicting; and Happiness, without Communication, is tedious; and, as *Seneca* has observed, sometimes inclines us to make a voluntary Choice of Misery, for Novelty.

There is requisite to Friendship more Goodness and Virtue, than Dexterity of Wit, or Height of Understanding; it being enough, that Men have sufficient Prudence to be as good as they should be, in order to the completing a virtuous Friendship.

Next to the acquiring good Friends, the best Purchase is useful Books.

It is better to be Judge, said *Bias*, between Strangers, than between Intimates; for by the first one is sure to gain a Friend, and by the other an Enemy.

It

It is difficult to act the Part of a true Friend ; for many Times, by telling him of his Failings, we lose his Affection ; and, if we are silent, we betray our own Confidence. But we cannot lose a Friend in a more honourable Way, than in seeking by Goodwill to preserve him.

It will be very fit for all that have entered into any strict Friendship, to make this one special Article in the Agreement, that they shall mutually admonish and reprove each other. *Duty of Man & Woman* —

Whatever is excellent, hath most of Unity : And as a River, divided into several Streams, is more weak, so Friendship, shared amongst many, is always languid and impotent.

As it is Virtue which should determine us in the Choice of our Friends ; so it is that alone which we should always regard in them, without inquiring into their good or ill Fortune. *Bruyere.*

If a Man be entertaining in his Discourse, and obliging in his Actions ; all that Friendship pretends to, is done effectually. *Char.*

A true

A true Friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a Friend unchangeably.

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Of COMPANY, CONVERSATION,  
and DEPARTMENT.

**N**OTHING more engages the Affections of Men, than an handsome Address, and graceful Conversation. *Spec.*

It is to the Virtue and Errors of our Conversation and ordinary Department, that we owe both our Enemies and our Friends, our good or bad Character abroad, our domestic Peace and Troubles, and, in an high Degree, the Improvement and Depravation of our Minds.

When you come into any Company, observe their Humours ; suit your own Carriage thereto, by which Insinuation you will make their Converse more free and open. Let your Discourse be more in Queries and Doubtings, than peremptory Assertions or Disputings. *Sir Isa. Newton.*

A Man without Complaisance ought to have a great deal of Merit, in the room of it.

Our

Our Conversation should be such, that Youth may therein find Improvement, Women Modesty, the Aged Respect, and all Men Civility.

Talkativeness is usually called a feminine Vice ; but 'tis possible to go into masculine Company, where it will be as hard to wedge in a Word as at a female Gossiping.

He whose honest Freedom makes it his *Virtue* to speak what he thinks, makes it his *Necessity* to think what is good.

He that is peremptory in his own Story, may meet with another that is peremptory in the Contradiction of it, and then the two *Sir Positives* must have a Skirmish.

Victory ever inclines to him that contends the least.

Less Pains a Man cannot take, than to hold his Tongue. Hear much, and speak little ; for the Tongue is the Instrument of the greatest Good, and greatest Evil, that is done in the World. *Sir W. Ral.*

If any Man offend thee with too much impertinent Talk, do not give him the hearing, and that will be Revenge enough.

Delight



## 108 Of COMPANY, CONVERSATION,

Delight not thyself with Lampoons, Satires, and Jest; for, whatever Pleasure they procure at first, the Reflection that follows, is rarely favourable to the Author.

Raillery must be fine and delicate, and such as rather serves to heighten Conversation, than offend the Persons which compose the Assembly.

Vile and debauched Expressions are the sure Marks of an abject and groveling Mind, and the filthy Overflowings of a vicious Heart. *Spec.*

The Hatred of the Vicious will do you less Harm than their Conversation.

To inform, or to be informed, ought to be the End of all Conferences. Men are too apt to be concerned for their *Credit*, more than for the Cause.

Some say, that Hurt never comes by Silence: But they may as well say, that Good never comes by Speech; for, where it is good to speak, it is ill to be silent.

Resolve to speak, and act well in Company, in spite of those that do ill; whose Vice, set against thy Virtue, will render it the more conspicuous and excellent.

A quaint

A quaint and solicitous Way of speaking  
the Sign of a weak Mind.

Freedom, which is the Life of Conversation, must be reciprocal, or it cannot be agreeable.

We should always accommodate ourselves to the Capacity of those with whom we converse. The Discourse of some Men is like the Stars, which give little Light, because they are so high.

It is a great Master-piece to speak well, without affecting Knowledge.

Nothing requires more Judgment than to rally inoffensively, and to make this innocent War agreeable and pleasant.

He that is truly polite, knows how to contradict with Respect, and to please without Adulation ; and is equally remote from an insipid Complaisance, and a low familiarity.

It is a sure Method of obliging in Conversation, to shew a Pleasure in giving Attention.

In Discourse it is good to hear others first ; for Silence hath the same Effect as Authority.

Better

110 Of COMPANY, CONVERSATION,

Better say nothing, than not to the Purpose ; and, to speak pertinently, consider both what is fit, and when it is fit to speak.

Rhetoric in serious Discourses is like the Flowers in Corn ; pleasing to those who come only for Amusement ; but prejudicial to him who would reap Profit from it. *Dn. Swift.*

As Men of Sense say a great deal in few Words ; so the half-witted have a Talent of talking much, and yet saying nothing.

If you think twice before you speak once you will speak twice the better for it.

Contrive as much as you can before-hand of what to discourse ; and lay your Scene which afterwards you may manage as you please.

One Reason why we see so few agreeable in Conversation, is, that almost every body is more intent upon what he himself hath a Mind to say, than upon making pertinent Replies to what the rest of the Company say to him. *Rocheſ.*

He that talks *all* he knows, will talk *more* than he knows. Great Talkers discharge too thick to take always true Aim.

To one you find full of Questions, it is best to make no Answer at all.

We sometimes shall meet with a frothy Wit, who will rather lose his best Friend, than his worst Jest.

Modesty in your Discourse will give a lustre to Truth, and an Excuse to your Error.

Your Wit may make clear Things doubtful; but it is your Prudence to make doubtful Things clear.

If your Opinion be indefensible, do not obstinately maintain a bad Cause: He that argues against Truth, takes Pains to be overcome.

We are not so much to regard who speaks, as what is spoken.

In Table-talk, says *Montaigne*, I prefer the pleasant and witty, before the learned and the grave.

Some Men are silent for Want of Matter, or Assurance; and some again are talkative for Want of Sense.

It is a Sign of great Prudence to be willing to receive Instruction: The most intelligent Person sometimes stands in Need of it.

112 *Of COMPANY, CONVERSATION,*

To speak in Superlatives falls so much short of Truth, as it goes beyond it.

A Reproof has more Effect when it comes by a Side-wind, than if it were levelled directly at the Person.

There are braying *Men* in the World, as well as braying *asses*; for what's loud and senseless Talking, Huffing, and Swearing, any other than a more fashionable Way of *Braying*? Sir R. L' *Estr.*

Too much Affelevation gives Ground of Suspicion. Truth and Honesty have no Need of loud Protestations.

The Tongue is as a wild Beast, very difficult to be chained again, when once loose.

It was good Advice given to one, not so much as to laugh in Compliance with him, that derides another; for you will be hated by him he derides.

We must speak well, and act well. Brave Actions are the Substance of Life, and good Sayings the Ornament of it.

He can never speak well, that can never hold his Tongue. It is one Thing to speak much, and another to speak pertinently. Much Tongue and much Judgment seldom



go together; for Talking and Thinking are two quite different Faculties; and there's commonly more Depth, where there's less Noise.

Some People *write*, and others *talk* themselves out of their Reputation.

Conversation is generally confined on indifferent, low, or perhaps vicious Subjects; and all that is serious or good, is almost banished the World. Some are so black in the Mouth, as to utter nothing that is decent; supplying Want of Wit with Want of Modesty, and Want of Reputation with Want of Shame.

Buffoonry and Scurrility are the Corruption of Wit, as Knavery is of Wisdom.

A Jest, told in a grave Manner, has the better Effect; but you extinguish the Appetite of Laughter in others, if you prevent them by your own.

The Spleen does sometimes great Service in Company; it makes Ill-nature pass for good Health, Dulness for Gravity, and Ignorance for Reservedness.

He that can reply calmly to an angry Man, is too hard for him.

#### 114. Of COMPANY, CONVERSATION,

It is not grateful or discreet, to dwell too long upon a Subject, the Brain being like a Field (tho' ever so rich) if you overharrow it, you shall be sure to turn up barren Ground at last.

A Man, secluded from Company, can have but the Devil and himself to tempt him; but he that converses much in the World, has almost as many Snares as he has Companions.

Good Offices are the Cement of Society.

I would never forgive that Man (says a certain Writer) who will remember what was said over the Glass.

Casual Omissions, and little Sallies of Heat or Liberty, should go for nothing.

A Gentleman should talk like a Gentleman; which is like a wise Man.

At Table (*it is a Saying*) the Company should never exceed that of the *Muses*, nor be under the Number of the *Graces*.

Some, under a Fool's Cap, exercise a Knave's Wit; making a seeming Simplicity the Excuse of their Impudence.

A too great Credulity is great Simplicity; and to believe nothing, because our narrow Capacities cannot comprehend it, is great Stupidity.

The

The Life of Life is Society; of Society, Freedom; of Freedom, the discreet and moderate Use of it.

It is a fair Step towards Happiness and Virtue, to delight in the Conversation of good and wise Men; and, where that cannot be had, the next Point is, to keep no Company at all. *Sen.*

He who treats Men ingenuously, and converses kindly with them, gains a good Esteem with a very easy Expence.

Good-nature (says a polite Author) is more agreeable in Conversation than Wit; and gives a certain Air to the Countenance, which is more amiable than Beauty.

There is no Man but delights to be questioned in his own Profession; when, being moved by others, he may seem to publish his Knowledge without Ostentation.

It is ungenerous to give a Man Occasion to blush at his own Ignorance in any one Thing, who perhaps may excel us in many.

Superlative Commendations, besides bringing in Question the Sincerity of the Speaker, often give Offence to the Hearer, and do no Credit to the Person commended.

## 116 Of COMPANY; CONVERSATION,

To have the Reputation of a Wit is but little Credit, since it is generally applied rather to Raillery and Satire, than Pregnancy and Beauty of Conceit.

Instructions are entertained with better Effect, when they are not too personally addressed. We may with Civility glance at, but cannot without Rudeness and ill Manners stare upon, the Faults and Imperfections of any Man.

Discretion of Speech is more than Eloquence; and to speak agreeably to him with whom we converse, is more than to speak in exact Order. *Ld. Bacon.*

The Value of Things is not in their Size, but Quality; and so of Reason, which wrapped in few Words, hath the greater Weight.

The greatest Wisdom of Speech is to know when, and what, and where to speak; the Time, Matter, Manner: The next to it is Silence.

To use too many Circumstances, where only comes to the Matter, is wearisome; to use none is blunt. *Ld. Bacon.*

Some

Some are so slow of Speech, and so very dull, that their Heads may be compared to an *Alembic*, which gives you Drop by Drop an Extract of the Simples in it. *Balz.*

It is common with some Men to swear, only to fill up the Vacuities of their empty Discourse.

Common Swearing argues in a Man a perpetual Distrust of his own Reputation; and is an Acknowledgement, that he thinks his bare Word not to be worthy of Credit. *Abp. Til.*

That which is not fit to be practised, is not fit to be so much as mentioned.

Men are pleased with a *Jester*, but never esteem him. A *merry Fellow* is the *saddest Fellow* in the World. *Spec.*

You will never be thought to talk too much, when you talk well; and always speak too much, when you speak ill.

He that hath a fatirical Vein, as he maketh others afraid of his Wit, so he had need be afraid of others Memory. *Bacon.*

As a Man should not construe that in Earnest, which is spoken in jest; so he should not speak that in Jest, which may be construed in Earnest.



## 118 Of COMPANY, CONVERSATION,

None, above the Character of wearing a churlish Man's Livery, ought to bear with his ill Manners. *Spec.*

In Reasoning, the best Way to carry the Cause, and which will bring the Controversy to a speedy Determination, is by asking Questions, and proceeding still upon the Adversary's Concessions.

Words are the Pledges and Pictures of our Thoughts ; and therefore ought not to be obscure and obsolete. Truth (as *Euripides* says) loves plain Language.

A Man may contemplate of Virtue in Solitude and Retirement ; but the practical Part consists in its Participation, and the Society it hath with others ; for whatsoever good is the better for being communicable.

We learn more Truth of ourselves from our Enemies than our Friends.

The Talent of turning Men into Ridicule, and exposing those we converse with, is the Qualification of little ungenerous Tempers. The greatest Blemishes are often found in the most shining Characters : But what an absurd Thing is it to pass over all the valuable Parts of a Man, and fix our Attention on his Infirmities ; to observe his Imperfections more than his Virtues ! *Spec.*

A little

A little Wit, and a great deal of Ill-nature, will furnish a Man for Satire ; but the greatest Instance of Wit is to commend well. *Abp. Til.*

Complaisance renders a Superior amiable, an Equal agreeable, and an Inferior acceptable.

It is an excellent Rule to be observed in all Disputes, that Men should give soft Words, and hard Arguments : That they should not so much strive to vex, as to convince an Enemy. *Bp. Wilkins.*

Contradiction should awaken our Attention and Care, but not our Passion ; we must be of no Side or Interest but that of Truth.

Where-ever the Speech is corrupted, so is the Mind. *Sen.*

A great Talker will always speak, tho' no-body minds him ; nor does he mind any-body, when they speak to him.

*Zeno*, of all Virtues, made his Choice of Silence : For by it, said he I hear other Mens Imperfections, and conceal my own.

Nothing is more silly than an ill-timed Laugh. Many are seen to laugh at their own Imperfections in another.

A Jest is no Argument, nor a loud Laughter a Demonstration.

120 Of COMPANY, CONVERSATION,

A Man's Attire, and excessive Laughter, shew what he is.

He that in Company only studies Mirth and Diverſion, ſhall be ſure at the ſame Time to loſe their Reſpect. *Epiſt.*

A common Swearer has a Brain without any Idea on the ſwearing Side. *Tat.*

The too frequent Faſhion of Oaths and Imprecations has no Temptation to excuſe it, no Man being born of a ſwearing Conſtitution.

He that reveals a Secret, injures them to whom he tells it, as well as himſelf. The beſt Maxim, concerning Secrets, is neither to hear, nor to divulge them.

A gentle Reply to ſcurrilous Language is the moſt ſevere Revenge.

The deepeſt Waters are the moſt ſilent; empty Veſſels make the greateſt Sound, and twinkling Cymbals the worſt Muſic. They who think leſt, commonly ſpeak moſt. *Tat.*

The Heart of Fools is in their Mouth; but the Tongue of the Wiſe is in their Hearts.

Silence

Silence is sometimes more significant and sublime, than the most noble and most expressive Eloquence.

Instructive Ridicule often does more than Reprehension.

It was a good Reproof of *Aristotle's* to an egregious Prater, that had perplexed him with many absurd Stories, and concluded every one with this idle Repetition, *And is not this a wonderful Thing!* No Wonder at all, said *Aristotle*, this; but, if a Man should stand still to hear you prate thus, that were a Wonder indeed.

A concluding Face, put upon no concluding Argument, is the most contemptible Sort of Folly.

Metals are known by their Weight, and Men by their Talk. Material Gravity makes Gold precious, and moral renders the Man so.

To be reserved in speaking is the Seal of the Capacity. *Gracian*.

No Injury makes so deep as Impression in one's Memory; as that which is done by a cutting malicious Jest; for, let it be ever so good, yet it is always extreme bad, when it occasions Enmity.

## 122 Of COMPANY, CONVERSATION,

It is usual with obstinate Persons to regard neither Truth in contradicting, nor Benefit in disputing. Positiveness is a certain Evidence of a weak Judgment.

A well-bred Man, says *Montaigne*, is always sociable and complaisant

Complaisance obliges while it reprehends. Without this the best Advice seems but a Reproach, Praise is disagreeable, and Conversation troublesome.

They who have the true Taste of Conversation, enjoy themselves in a Communication of each other's Excellencies, and not in a Triumph over their Imperfections. *Spec.*

Too great a Distrust of one's self produces a base Fear, which, depriving our Minds of their Liberty and Assurance, makes our Reasonings weak, our Words trembling and our Actions faint.

The only Way to be amiable is to be affable.

In Conversation, a Man of good Sense will seem to be less knowing, to be more obliging; and chuse to be on a Level with others, rather than oppress with the Superiority of his Genius. *Tat.*



We are apt to fall into Error, when we study too much to please ; and the Subject of our Discourse is often weakened by this too curious Care to give it an agreeable Variety, which would be more strong, if it were more natural. We lose what is solid, in too eager Pursuit of what is ornamental.

In a Speech delivered in a public Assembly, it is expected a Man should use all his Reasons in the Case he handleth : But in private Persuasions it is a great Error. *Ld. Bacon.*

Passionate Disputes darken our Reason, but seldom enlighten our Understanding.

If Incivility proceed from Pride, it deserves to be hated ; if from Brutishness, it is only contemptible. *Gracian.*

Excess of Ceremony shews Want of Breeding. That Civility is best, which excludes all superfluous Formality.

A Tale, out of Season, is as Music in Mourning.

A good Tale, ill told, is a bad one,

He that makes himself the common Jester of a Company, has but just Wit enough to be a Fool.

*Sharp*

124 Of COMPANY, CONVERSATION,

Sharp Jest<sup>s</sup> are blunted more by neglecting, than by responding, except they be suddenly and wittily retorted.

Confine your Tongue, lest it confine you.

Such as, having heard disobliging Discourse, repeat it again to the Persons concerned, are much mistaken, if they think to oblige them by such indiscreet Confidences.

Those that admonish their Friends, says *Plutarch*, should observe this Rule, *Not to leave them with sharp Expressions.* Ill Language destroys the Force of Reprehension, which should be always given with Prudence and Circumspection.

Weak Men are generally most loquacious, thinking to make up that in *Number* of Words, which is wanting in *Weight*.

In Heat of Argument, Men are commonly like those that are tied Back to Back; close joined, and yet they cannot see one another.

Subtile Disputations are only the Sport to Wits, and fitter to be contemned, than resolved. *Sen.*

As, amongst wise Men, he is the wisest, that thinks he knows least; so, amongst Fools, he is the greatest, that thinks he knows most.

Familiar

Familiar Conversation ought to be the School of Learning and good Breeding. A Man ought to make his Masters of his Friends, seasoning the Pleasure of Converse with the Profit of Instruction.

A good Understanding, with a bad Will, makes a very unhappy Conjunction. That's an unlucky Wit which is employed to do Evil. The *Spanish* Proverb says, Knowledge will become Folly, if good Sense do not take Care of it.

There is a Time when nothing, a Time when something, but no Time when all Things are to be spoken.

It is best Mourning alone, and best Rejoicing in Company.

It is observed of the public and private Life, that a Man lives in one Case to his Country, in the other to him self. The one is a Life of *Thought*, the other of *Action*; and both are prettily defined by an old Philosopher: It is pleasant, said *Isocrates*, to be alone; and it is as pleasant to be talking of it in good Company; which comprises the Comforts of both Conditions in one.

The

The Speech of the ancient *Grecians* was usually short, and very significant ; as when *Philip* King of *Macedonia* sent a threatening Letter, that, if he entered into *Laconia*, he would overthrow them ; they wrote back to him only this Word, *If*.

The true Art of Conversation seems to be this : An agreeable Freedom and Openness, with a Reservedness as little appearing as is possible. Abp. *Til*.

This Rule should be observed in all Conversation, *that Men should not talk to please themselves, but those that hear them*. This would make them consider, whether what they speak be worth hearing ? Whether there be either Wit or Sense in what they are about to say ? And whether it be adapted to the Time when, the Place where, and the Person to whom it is spoken ? *Tat*.

Death and Life are in the Power of the Tongue.

Let your Subject (says *Epicletus*) be something of Necessity and Use ; something that may advance the Love and Practice of Virtue, reform the Passions, or instruct the Understanding ; such as may administer Advice to Men in Difficulties, comfort them  
under

under Afflictions, assist them in the Search  
of the Truth, give them a reverent Sense  
of God, and an awful Admiration of his  
divine Excellencies.

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*Of the GENEROUS MIND.*

**M**EN of the noblest Dispositions think themselves happiest, when others share with them in their Happiness. Bp. Taylor.

Good-nature is the very Air of a good Mind, the Sign of a large and generous Soul, and the peculiar Soil in which Virtue prospers.

It is according to Nature to be merciful; for no Man, that hath not divested himself of Humanity, can be hard-hearted to others, without feeling a Pain in himself.

Emulation is a noble Passion, as it strives to excel by raising itself, and not by depressing another.

There is far more Satisfaction in doing, than receiving Good. To relieve the Oppressed is the most glorious Act a Man is capable of; it is, in some Measure, doing the Business of God and Providence; and is attended with a heavenly Pleasure, unknown but to those that are beneficent and liberal. *Spec.*

True

True Greatness of Mind is to be maintained only by Christian Principles.

It is not in the Power of a good Man to refuse making another happy, where he has both Ability and Opportunity. *Spec.*

He that is sensible of no Evil but what he feels, has a hard Heart ; and he that can spare no Kindness from himself, has a narrow Soul.

*Alphonfus*, King of *Sicily*, being asked, What he would reserve for himself, who gave so much away ? Even those Things (said he) that I give ; for the rest I esteem as nothing.

Goodness is generous and diffusive ; it is Largeness of Mind, and Sweetness of Temper ; modest and sincere, inoffensive and obliging : Where this Quality is predominant, there is a noble Forwardness for public Benefit ; an Ardor to relieve the Wants, to remove the Oppressions, and better the Condition of all Mankind. *Col.*

Liberality and Thankfulness are the Bonds of Concord. *Cicero.*

No Character is more glorious, none more attractive of universal Admiration and Respect, than that of helping those who are in no Condition of helping themselves.

*Char.*

*Cæsar*

*Cæsar* used to say, That no Music was so charming in his Ears, as the Requests of his Friends, and the Supplications of those in Want of his Assistance.

By Compassion we make others Misery our own ; and so, by relieving them, we at the same Time relieve ourselves also. *Sir T. Brown.*

'Tis better to be of the Number of those who need Relief, than of those who want Hearts to give it. *Gent. Cal.*

Some who are reduced to the last Extremities, would rather perish, than expose their Condition to any, save the *Great and Noble-minded*. They esteem such to be wise Men, generous, and considerate of the Accidents which commonly befall us. They think, to those they may freely unbosom themselves, and tell their Wants, without the Hazard of a Reproach, which wounds more deeply than a short Denial. *Turk. Sp.*

It was well said of him, that called a good Office, that was done harshly, *A stony Piece of Bread* : It is necessary for him that is hungry to receive it ; but it almost chokes him in the going down. *Sen.*

*Augustus*

Of the GENEROUS MIND. 131

*Augustus* received all Suitors with such great Humanity, that he pleasantly rebuked one of them, because in giving him his petition (he said) he did it so timorously, as if he had been reaching Meat to an Elephant.

That which is given with Pride and Ostentation, is rather an Ambition than a bounty. Let a Benefit be ever so considerable, the Manner of conferring it is yet the noblest Part.

No Object is more pleasing to the Eye, than the Sight of a Man whom you have obliged; nor any Music so agreeable to the Ear, as the Voice of one that owns you for his Benefactor. *Spec.*

The Qualifications which render Men worthy of Favours, are the same which make them desirous to acknowledge them. There may be as much Generosity shewed in the handsome Acknowledgement of a kindness, as there is in conferring of that which deserves such Acknowledgement.

It is a good Rule, for every one who has Competency of Fortune, to lay aside a certain Proportion of his Income for pious and charitable Uses; he will then always give easily and chearfully. *Spec.*

History reports of *Titus*, the Son of *Vespasian*, that he never suffered a Man to depart with Discontent out of his Presence.

'Tis Part of a charitable Man's Epitaph  
*What I possessed is left to others; what I gave  
away, remains with me.*

*Anaxagoras*, who had a large Estate, gave the greatest Part of it to his Friends; and being blamed for his Carelessness, answered It is enough for you to care. One asking him, Why he had no Regard for his Country? I have, said he; and pointed toward Heaven. When he returned Home, after Travel, and saw his former Possessions, he said, Had I not lost these, I should have been lost myself. And, at the Time he was dying, his Friends asking, Where he would be buried? No Matter, said he; there is a short Cut into the other World every where.

*Mark Anthony*, when depressed, and at an Ebb of Fortune, cried out, That he had lost all, except what he had given away.

*Don Alphonso*, King of Naples, by alighting from his Horse to relieve a Countryman that was in Danger, gained the City of *Gaeta* in a few Hours, by making his first Entry



Entry at their Hearts, which the Battery of  
his Guns could not have done in many  
Days.

Cyrus, the first Emperor of *Persia*, obtain-  
ed a Victory over the *Assyrians*; and, after  
the Battle, was so sensibly touched with see-  
ing the Field covered with dead Bodies, that  
he ordered the same Care to be taken of the  
wounded *Assyrians*, as of his own Soldiers,  
saying, They are Men as well as we, and  
are no longer Enemies, when once they are  
vanquished.

*Rutilius* was told in his *Exile*, that for his  
Comfort there would be, 'ere long, a *Civil*  
*War*, which would bring all the banished  
Men Home again. God forbid! said he:  
For I had rather my Country should blush  
for my *Banishment*, than mourn for my  
*Return*.

*Caius*, a Nobleman of *Rome*, who was  
thrice Consul; when he had beaten *Pyrrhus*,  
King of *Epirus*, and drove him out of *Italy*,  
he divided the Land, distributing to every  
Man four Acres, and reserved no more for  
himself, saying, That none ought to be a  
General, who could not be content with a  
common Soldier's Share; and that he had  
rather rule over rich Men, than be rich  
himself.

*Sesostris*,

134 *Of the GENEROUS MIND.*

*Sesoftris*, King of *Egypt*, having his Chariot drawn by four Kings, who were his *Captives*, one of them had his Eye continually on the Chariot Wheel : Whereupon *Sesoftris* asked, What he meant by it ? He answered, As often as I behold the Turning of the Wheel (in which that Part which is now lowest, is presently highest, and the highest presently lowest) it puts me in Mind of our Fortune : Whereat *Sesoftris* being moved, gave them their Liberty.

The Words of *Lewis XII.* of *France* shew'd a great and noble Mind ; who, being advised, to punish those that had wronged him before he was King, answered, It is not becoming a King of *France* to avenge Injuries done to a Duke of *Orleans*.

He that is noble-minded, has the same Concern for his own Fortune, that every wise Man ought to have, and the same Regard for his Friend, that every good Man really has : His easy graceful Manner of obliging carries as many Charms as the Obligation itself : His Favours are not extorted from him by Importunity ; are not the late Rewards of long Attendance and Expectation ; but flow from a free Hand, and open Heart.

A Man

*Of the* GENEROUS MIND. 135

A Man advanced to Greatness, who makes others find their Fortune in his, joins a great Merit to a great Happiness. *St. Evr.*

There is no Character more deservedly esteemed, than that of a Country Gentleman, who understands the Station in which Heaven and Nature have placed him. He is a Father to his Tenants, a Patron to his Neighbours, and is more superior to those of lower Fortune, by his Benevolence, than his Possessions. He justly divides his Time between Solitude and Company; so as to use the one for the other: His Life is employed in the good Offices of an Advocate, a Referee, a Companion, a Mediator, and a Friend. *Spec.*

It was a Saying of *Pliny*, that he esteemed him the best good Man, that forgave others, as if he were every Day faulty himself; and who abstained from Faults, as if he pardoned no-body.

Goodness of Nature is of all Virtues and Dignities of the Mind the greatest, being the Character of the Deity; and without it Man is a busy, mischievous, wretched Thing, no better than a Kind of Vermin. *Id. Bacon.*

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We read a pretty Passage of a certain *Cardinal*, who, by the Multitude of his generous Actions, gave Occasion for the World to call him, *The Patron of the Poor*. This *Ecclesiastic Prince* had a constant Custom, once or twice a Week, to give public Audience to all indigent People, in the *Hall* of his *Palace*, and to relieve every one according to their various Necessities, or the Motions of his own Bounty. One Day a poor Widow, encouraged with the Fame of his Generosity, came into the *Hall* of this *Cardinal*, with her only Daughter, a beautiful Maid, about fifteen Years of Age. When her Turn came to be heard, among a Crowd of Petitioners ; the *Cardinal* discerning the Marks of an extraordinary Modesty in her Face and Carriage, as also in her Daughter, he encouraged her to tell her Wants freely. She, blushing, and not without Tears, thus addressed herself to him : *My Lord, I owe for the Rent of my House five Crowns ; and such is my Misfortune, that I have no other Means to pay it, save what would break my Heart, since my Landlord threatens to force me to it ; that is, to prostitute this my only Daughter, whom I have hitherto with great Care educated in Virtue. What I beg of your Eminence, is, That you would please to interpose your Authority, and protect us from*

Of the GENEROUS MIND. 137

the Violence of this cruel Man, till by our best Industry we can procure the Money for him. The Cardinal, moved with Admirati-  
on of the Woman's Virtue, and innocent Modesty, bid her be of good Courage. Then he immediately wrote a Billet, and, giving it into the Widow's Hands, Go said he, to my Steward, and he shall deliver thee five Crowns to pay thy Rent. The poor Woman, overjoyed, and returning the Cardinal a thousand Thanks, went directly to the Steward, and gave him the Note; which when he had read, he told her out fifty crowns. She, astonished at the Meaning of it, refused to take above five, saying, he mentioned no more to the Cardinal, and she was sure it was some Mistake. On the other Side, the Steward insisted on his Master's Order, not daring to call it in question. But all the Arguments he could use were insufficient to prevail on her to take any more than five Crowns. Wherefore, to end the Controversy, he offered to go back with her to the Cardinal, and refer it to him. When they came before that munificent Prince, and he was fully informed of the business, It is true, said he I mistook in writing fifty Crowns: Give me the Paper, and I will rectify it. Thereupon he wrote again, saying thus to the Woman: So much

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*Candor and Virtue deserve a Reward.  
Here, I have ordered you five hundred Crowns  
what you can spare of it lay up as a Dowry  
give with your Daughter in Marriage.*

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Of BENEFITS; GRATITUDE and  
INGRATITUDE.

THERE is no Vice or Failing of Man doth unprinciple Humanity, like Ingratitude; since he who is guilty of it, lives unworthy of his Soul, that hath not Virtue enough to be obliged, or to acknowledge the due Merits of the Obliger.

Gratitude is a Duty none can be excused from, because it is always in our own Disposal. *Char.*

The Ungrateful, says *Xenophon*, are neither fit to serve the Gods, their Country, or their Friends.

Without Good-nature and Gratitude, Men had as well live in a Wilderness, as in civil Society.

He who conceals a Benefit, is to be held out one Degree from denying it.

It was a great Commendation of the *Lacedæmonians*, that they knew how to give, and to receive, *prudently*.

Friendship is the Medicine for all Misfortune; but Ingratitude dries up the Fountain of all Goodness. *Richl.*

Ingratitude is directly opposite to Nature and Equity ; it is hardly known among Brutes ; for Benefits and Kindness have mollified Lions.

It is as common a Thing for Gratitude to be forgetful, as for Hope to be mindful. When once a Man has drank, he turns his Back upon the Well.

He that receives a Benefit without being thankful, robs the Giver of his just Reward. It must be a due Reciprocation in Virtue that can make the Obliger and the Obligated worthy.

To make too much Haste to return an Obligation, is a sort of Ingratitude. *Rockef.*

He who receives a good Turn, should never forget it : He who does one, should never remember it. *Char.*

*Cato* in *Tully* boasts of *this* as the great Comfort and Joy of his Old-age, That nothing was more pleasant to him, than the Conscience of a well-spent Life, and the Remembrance of many Benefits and Kindnesses done to others.

It is the Character of an unworthy Nature to write Injuries in Marble, and Benefits in Dust.



GRATITUDE *and* INGRATITUDE. 141

He that preaches Gratitude, pleads the Cause both of God and Man ; for without it we can be neither sociable, nor religious.  
*Sen.*

So long as we stand in need of a Benefit, there is nothing dearer to us, nor any Thing cheaper, when we have received it.

It is the Glory of Gratitude, that it depends only on the Good-will : If I have a Will to be grateful, says *Seneca*, I am so.

An anticipated Favour hath two Perfections : One is the Promptitude of it, which obliges the Receiver to greater Gratitude ; and the other, in that the same Gift, which, coming later, would be a Debt, by Anticipation is a pure Benefit.

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Of HONOURS, and of the GREAT.

**T**RUE Honour, as defined by *Cicero*, is the concurrent Approbation of good Men; such only being fit to give true Praise, who are themselves Praise-worthy.

Antiently the *Romans* worshipped Virtue and Honour for Gods; whence it was that they built two Temples, which were so seated, as none could enter the Temple of Honour, without passing through the Temple of Virtue.

No Man can be great (says *Longinus*) by being Owner of those Things which wise Men have always counted it a Piece of Greatness to despise. It is not the Possessing, but the right Management of any valuable Advantage, which makes us considerable.

Nobility is to be considered only as an imaginary Distinction, unless accompanied with the Practice of those generous Virtues by which it ought to be obtained. Titles of Honour, conferred upon such as have no personal Merit to deserve them, are at best but the Royal Stamp set upon base Metal. *Tat.*

Th

The Way to be truly honoured is to be illustriously good. It was worthily answered by *Maximilian*, the *German* Emperor, to one who desired his Letters-Patent to ennoble him ; I am able, *said he*, to make thee rich ; but Virtue must make thee noble.

Great Qualities make great Men. Who, says *Seneca*, is a Gentleman ? The Man, whom Nature hath disposed, and as it were cut out for Virtue ; this Man is well born indeed ; for he wants nothing else to make him noble, who has a Mind so generous, that he can rise above, and triumph over Fortune, let his Condition of Life be what it will.

'Tis true Greatness that constitutes Glory, and Virtue is the Cause of both : But Vice and Ignorance taint the Blood ; and an unworthy Behaviour degrades and disennobles a Man more than Birth and Fortune aggrandise and exalt him. *Guard.*

He that boasteth of his Ancestors, confesseth he hath no Virtue of his own. No other Person hath lived for our Honour ; nor ought that to be reputed ours, which was long before we had a Being : For what Advantage can it be to a *blind* Man, that his Parents had good Eyes ? Does he see one whit the better ? *Char.*

It was a fine Compliment made to the Emperor *Vespasian* : Greatness and Majesty have changed nothing in you but this, that your *Power to do Good* should be answerable to your *Will*.

The World is a Theatre ; the best Actors are those that represent their Parts most naturally ; but the Wisest are seldom the Heroes in the Play. It is not to be considered (says *Epietetus*) who is Prince, or who is Beggar, but who acts the Prince, or the Beggar, best.

It is mentioned in History to the Honour of the Emperor *Alexander Severus*, that he would in no Case permit *Offices* to be sold : For, said he, he who buyeth must sell : I will not endure any Merchandise of Authority, which, if I tolerate, I cannot afterwards condemn ; and I shall be ashamed to punish him who sold what I permitted him to buy.

Men must have *public Minds*, as well as Salaries ; or they will serve *private Ends* at the public Cost. It was *Roman Virtue*, that raised the *Roman Glory*.

It was a Saying of *Bias*, Magistracy discovers what a Man is : For as empty Vessels, though they have some Crack in them, while

while they are empty, do not discover their Flaws ; but, when they are filled with Liquors, immediately shew their Defects ; so happens it with ill-disposed and corrupt Minds, which seldom discover their Vices, till they are filled with Authority.

An *Hero* should have all good Qualities united in him, without affecting any : For, what Need has a great Man of any foreign Aid to promote the Regard that is due to his Merit, when a certain Air of noble Simplicity, and Forgetfulness of his own Grandeur, will not fail to attach the public Attention ; since shutting his Eyes upon himself is an infallible Way to open all the World's upon him ? *Gracian*.

If *Favour* places a Man above his Equals, his *Fall* places him below them.

'Tis a Shame for a Man of Honour and good Sense to stay waiting at Courts, when the End of his Services is become the End of his Interest and Merit. As for myself, says *St. Evremond*, I should rather chuse to live in a Convent or Desert, than occasion, to those that are my Friends, Compassion ; and, in those that are not, the malicious pleasure of Raillery.



'Tis with Followers at Court, as with Followers on the Road, who first bespatter those that go before, and then tread on their Heels. *Dn. Swift.*

The Prepossessions of the Vulgar for Men in Power and Authority are so blind, and they are generally so admired in every thing they do, that if they could bethink themselves of being good, the Multitude would in a manner idolise them. But, as *Gracian* observes, when Excellence concurs with high Birth and Fortune, it passes for a Prodigy.

The greater a Man is in Power above others, the more he ought to excel them in Virtue : Wherefore *Cyrus* said, That none ought to govern, who was not better than those he governed.

All Things have some Kind of Standard by which the natural Goodness of them is to be measured : We do not therefore esteem a Ship to be good, because it is curiously carved, painted, and gilded ; but because it is fitted for all the Purposes of Navigation, which is the proper End of a Ship. It would be so likewise in our Esteem of Men, who are not so much to be valued for the Grandeur of their Estates or Titles, as by their inward Goodness and Excellence. *Sen.*

The

There is a Rabble amongst the *Gentry*, as well as the *Commonalty*, a Sort of Plebeian Heads, whose Fancy moves with the same Wheel as these ; Men in the same Level with Mechanics ; though their Fortunes do somewhat gild their Infirmities, and their Purfes compound for their Follies. Sir T. Brown.

That which I admire at most in the Fortune of great Men, says *Montaigne*, is the Croud of their Adorers, All Submission is due to Kings, but that of the Understanding ; my Reason is not obliged to bow and bend, though my Knees are.

A *Christian* and a *Gentleman* are now made inconsistent Appellations of the same Person. It is not, it seems, within the Rules of Good-breeding, to tax the Vices of Persons of Quality ; as if the Commandments were made only for the Vulgar. *Addis.*

He that depends *wholly* upon the Worth of others, ought to consider, that he hath but the Honour of an Image ; and is worshipped, not for his own Sake, but upon the Account of what he represents. It is a Sign a Man is very poor, when he has nothing of his own to appear in, but is forced to patch up his Figure with the Relics of the Dead, and rife Tomb-stones and Monuments for Reputation.

What

What is truly great and majestic, looks more like itself, the less it is adorned. I study to make my Life famous, said King *Theseus*, not so much by splendid Appearances, and the Applauses of others, as by my own Acts of solid Virtue.

Let any one remove his Eye from the most magnificent Parade, or Triumph, to the Expanse of Heaven; and instantly, what was great is little, what was public is private. Dr. *Young*.

We may observe some of our *noble Countrymen*, who come with high Advantage, and a worthy *Character*, into the Public: But, 'ere they have long engaged in it, their WORTH unhappily becomes venal. *Equipages, Titles, Precedencies, Staffs, Ribbands*, and other such glittering *Ware*, are taken in Exchange for inward MERIT, and true HONOUR. They may be induced to change their honest Measures, and sacrifice their *Cause* and *Friends* to an *imaginary private Interest*; and, after this, act *Farces*, as they think fit; and bear Qualities and Virtues assigned to them under the Titles of *Graces, Excellencies*, and the rest of this Mock-Praise, and mimical Appellation. They may even with serious Looks be told of *Honour* and *Worth*, their PRINCIPLE, and their COUNTRY: But must be sensible, that the

the World knows better ; and that their few Friends and Admirers have either a very shallow Wit, or a very profound Hypocrisy. E. of Shaftsb.

A difficult Access is the Vice of those, whose Manners, Honour, and Preferment have changed : Few Persons in high Employments retain the Virtues of their private Condition : But it argues Men do not deserve great Places, when they can value themselves upon them.

It is not the Place, says Cicero, that maketh the Person, but the Person that maketh the Place honourable.

Nothing is more odious than the Practice of those great Men, who with fine Looks and Promises make one hope for Services they never mean to perform. Find out something, wherein I can serve you, says a Court Minion ; and then, upon the Discovery, he lays hold on it to some other Purpose. Sir R. L' Estr.

Great Men are generally for making what they do real Favours ; for, should they prefer the Deserving only, it would be like paying Debt, not doing a Favour.

No Government can flourish, where the Morals and Manners of the People are corrupted : For, as Tully observes, Take but

but away the Awe of *Religion*, all that Fidelity and Justice, so necessary to the keeping up human Society, must perish with it.

The best Instruments of good Government are good Counsellors. He that is not wise of himself, can never be well counselled.

Passive Obedience, unlimited Power, and indefeasible Right, seem to have something of a venerable Meaning in them ; whereas in Reality they only imply, that a King has a Right to be a *Tyrant* ; and that the People are obliged in Conscience to be *Slaves*. *Addi*

The *Rabbins* had a Saying, That if the Sea was *Ink*, and the Earth *Parchment*, they would not be sufficient to describe and contain the *Praises* of LIBERTY.

Who could have greater Honour than *Agésilas* King of *Sparta* had, who was fined by the *Ephori* for having stolen all the Hearts of the People to himself ? Of whom it is said that he ruled his Country by obeying it.

*Henry III.* of *France*, asking those about him, one Day, What it was that the Duke of *Guise* did to charm and allure every one's Heart ? he received this Answer : Sir, the Duke de *Guise* does Good to all the World without Exception, either directly by himself or indirectly by his Recommendations : *Re*



is civil, courteous, liberal ; has always some Good to say of every-body, but never speaks Evil of any : And this is the Reason he reigns in Mens Hearts, as absolutely as your Majesty does in your Kingdom.

Tho' an honourable Title may be conveyed to Posterity, yet the ennobling Qualities which are the Soul of Greatness, are a Sort of incommunicable Perfections, and cannot be transferred. Indeed, if a Man could bequeath his Virtues by Will, and settle his Sense and Learning upon his Heirs, as certainly as he can his Lands, a brave Ancestor would be a mighty Privilege. *Col.*

Title and Ancestry render a good Man more illustrious, but an ill one more contemptible. Vice is infamous, tho' in a *Prince*; and Virtue honourable, tho' in a *Peasant*. *Addis.*

The *Athenians* raised a noble Statue to the Memory of *Aesop*, and placed a *Slave* on a *Pedestal*, that Men might know the Way to Honour was open to all.

Men in former Ages, though simple and plain, were great in themselves, and independent on a thousand Things, which are since invented to supply perhaps that true Greatness, which is now extinct. *Bruyere.*

There

There is a Nobility without Heraldry. Though I want the Advantage of a noble Birth, said *Marius*, yet my Actions afford me a greater one; and they who upbraid me with it, are guilty of an extreme Injustice, in not permitting me to value myself upon my own Virtue, as much as they value themselves upon the Virtue of others. *Sallust*.

The *Man* of Honour is an internal, the *Person* of Honour an external; the one a real, the other a fictitious Character. A *Person* of Honour may be a profane Libertine, penurious, proud; may insult his Inferiors, and defraud his Creditors; but it is impossible for a *Man* of Honour to be guilty of any of these.

There is no true Glory, no true Greatness, without Virtue; without which we do but abuse all the good Things we have, whether they be great or little, false or real. Riches make us either covetous or prodigal: Fine Palaces make us despise the Poor and Poverty: A great Number of Domestic flatter human Pride, which uses them like Slaves: Valour oftentimes turns brutal and unjust: And a high Pedigree makes a Man take up with the Virtues of his Ancestors, without endeavouring to acquire any himself. *M. Scudery*.

Honours

Honours are in this World under no Regulation ; true Quality is neglected ; Virtue is oppressed, and Vice triumphant : The last Day will rectify this Disorder, and assign to every one a Station suitable to the Dignity of his Character ; Ranks will then be adjusted, and Precedency set right. *Addis.*

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*Of*

*Of MERIT and REPUTATION;  
PRAISE and FLATTERY.*

**T**H E R E are few Persons to be found, but are more concerned for the Reputation of Wit and Sense, than Honesty and Virtue. *Spec.*

He that sets no Value upon a good Repute, is as careless of the Actions that produce it.

A Man that is desirous to excel, should endeavour it in those Things that are in themselves most excellent. *Epiet.*

There is scarce any Man so perfect, but we shall find, that he has his Weaknesses, which level him with the Vulgar, as much as his Merit raises him above them.

Merit must take a great Compass to rise, if not assisted by Favour.

Fame is like a River, that beareth up Things light, and drowns those that are weighty and solid. *Ld. Bacon.*

The Coin that is most current among Mankind, is *Flattery*: The only Benefit of which is, that, by hearing what we are not, we may be instructed what we ought to be.

For

For People of Worth, it is not necessary to fetch Praises from their Predecessors; 'tis enough to speak of their own particular Merit: It is happy to have so much Merit, that our Birth is the least Thing respected in us. — *Birth Birth*

We should be careful to deserve a good Reputation, by doing well; and, when that Care is once taken, not to be over-anxious about the Success. *Roche.*

Nothing sinks a great Character so much as raising it above Credibility.

Princes are seldom dealt truly with, but when they are taught to ride the *Great Horse*; which, knowing nothing of Dissembling, will as soon throw an *Emperor* as a *Groom*.

No Man should be confident of his own Merit: The Best err, and the Wisest are deceived.

Our good Qualities often expose us to more Hatred and Persecution, than all the Ill we do.

Praise from the common People is generally false, and rather followeth vain Persons than virtuous. *Ld. Bacon.*

The



## 156 Of MERIT and REPUTATION ;

The common People are but ill Judges of a Man's Merits ; they are Slaves to Fame ; their Eyes are dazzled with the Pomp of Titles, and large Retinue, &c. and then no Wonder, if they bestow their Honours on those who least deserve them.

He that will sell his Fame, will also sell the public Interest. *Solon.*

Fame and Conscience are of two different Properties ; the one blazeth a Man's Deserts, yet makes him nothing the better ; the other the better, yet never the more renowned.

Where-ever there is Flattery, there is always a Fool in the Case : If the Parasite be detected, it falls to his Share ; if he be not, to his whom he deludes.

It is frequent with many, upon every trivial Matter, to pawn their Reputation : A most inconsiderate Thing ! For what is so often lent, and passeth so many Hands upon every Occasion, cannot but lose much of its Value.

Great and good Men will rather look for their Characters in the Writings and Precepts of Philosophers, than in the *Hyperboles* of Flatterers ; for they know very well, that wise Books are always true Friends.

Little

Little Wit serves to flatter with ; for how easily do they work, that go with the Grain !

Fame is as difficult to be preserved, as it was at first to be acquired. *Spec.*

It is a Maxim of *Cato's*, that a Man ought to respect himself, *i. e.* respect his Reason, that recommends an honest Boldness, and forbids a servile Fear, which is a Kind of Licence and Permission for others to have no Regard and Consideration for us.

If we would perpetuate our Fame or Reputation, we must do Things worth Writing, or write Things worth Reading. *Pliny.*

There are two Sorts of Enemies inseparable from almost all Men, but altogether of Men of great Fortunes ; the *Flatterer* and the *Liar* ; one strikes before, the other behind ; both insensibly, both dangerously.

What is public Esteem, but the Opinion of many Men in general, who are not much valued in particular ? The Judgment which the World makes of us, is of no Manner of Use to us ; it adds nothing to our Souls or Bodies, nor lessens any of our Miseries. Let us constantly follow Reason (says *Montaigne*) ; and let the public Approbation follow us the same Way, if it pleases.

Some

158 *Of MERIT and REPUTATION :*

Some Men think they can never set a just Value on themselves, without the unjust Contempt of others ; and yet will perform all Acts of the most supererogating Civility to those above them ; which is generally made up of such hollow Professions, such gross Flatteries, as are worse than Reproaches. *Gent. Cal.*

He that rebuketh a Man, shall afterwards find more Favour, than he that flattereth with his Tongue.

Men are not to be judg'd by their Looks, Habits, and Appearances ; but by the Character of their Lives and Conversations, and by their Works. 'Tis better that a Man's own *Works*, than that another Man's *Words* should praise him. *Sir R. L' Estr.*

When commended, examine impartially your own Deserts ; and if you find not what is said, note that Tongue for the Instrument of Flattery. Know thyself, said *Bias* ; so shall no Flatterer deceive thee.

Many take less Care of their *Conscience* than their *Reputation*. The religious Man fears, the Man of Honour scorns, to do an ill Action.

Satisfaction can no where be placed but in a just Sense of our own Integrity, without Regard to the Opinion of others. *Tat.*

Reputation

Reputation is often got without Merit,  
and lost without a Crime.

It is said of *Agricola*, that he never gloried  
in any Thing he did; but, as an Agent, re-  
ferred the good Success of his Fortune to the  
Person that employed him; and so by his  
Discretion and Modesty freed himself from  
Envy, and lost no Part of his deserved Praise.

It is a Thing exceeding rare to distinguish  
Virtue, and Fortune. The most Impious, if  
prosperous, are always applauded; the most  
Virtuous, if unprosperous, are sure to be  
despised. *Spec.*

There is no such Flatterer, as is a Man's  
Self; and there is no such Remedy against  
Flattery of a Man's Self, as the Liberty of  
Friend. *Ld. Bacon.*

He that reviles me (it may be), calls me  
Fool; but he that flatters me, if I take not  
heed, will make me one.

I frequent the Company more of those who  
find Fault with me, says *Montaigne*, than  
those that flatter me; and am more proud of  
Conquest gained over myself, when I sub-  
mit to the Force of my Adversary's Reason,  
than I am pleased with a Victory obtained  
over him by reason of his Weakness.

H

There

There are no Snares so dangerous as those that are laid for us under the Name of good Offices. The *Greeks* said, that Flatterers never lift a Man up, but as the *Eagle* does the *Tortoise*, to get something by his Fall.

The Philosopher *Bias*, being asked, What Animal he thought the most hurtful? replied, That of wild Creatures, a *Tyrant*; and of tame ones, a *Flatterer*.

Men of mean Qualities shew but little Favour to great Virtues: A lofty Wisdom offends an ordinary Reason.

Superiority in Virtue is the most unpardonable Provocation that can be given to a base Mind: Innocence is too amiable to be beheld without Hatred; and it is a secret Acknowledgement of Merit, which the Wicked are betrayed into, when they pursue good Men with Violence. This Behaviour visibly proceeds from a Consciousness in them, that other People's Virtue upbraids their own Want of it.

It was said of the good Emperor *Severus*, as well as of *Augustus*, That he should never have been born, or that he never should have died.

King *Alphonfus* was wont to say, that his dead Counsellors, meaning his Books, were to him far better than the Living; for they



without Flattery or Fear, presented to him  
Truth.

How satirical is that Praise, which com-  
mends a Man for Virtues, that all the World  
knows he has not ! Excessive Praises excite  
Curiosity, and incite to Envy ; so that if  
Merit answer not the Value that is set upon it  
(as it commonly happens) general Opinion  
revolts from the Impostor, and makes the  
Flatterer and Flattered both ridiculous.

There is this Good in Commendation,  
that it helps to confirm Men in the Practice  
of Virtue. No Obligation can be of more  
Force, than to render to eminent Virtue its  
due Merits.

The Character of the Person who com-  
mends you, is to be considered, before you  
set a Value upon his Esteem. The wise  
Man applauds him whom he thinks most  
virtuous ; the rest of the World him who is  
most wealthy. *Spec.*

It is better, said *Antisthenes*, to fall among  
Crows, than Flatterers ; for those only de-  
vour the Dead, these the Living. —

When the *Atthenians* pulled down the Sta-  
tues of *Demetrius Phalerius*. They cannot,  
said he, deprive me of those Virtues that  
caused them to be erected.

## 162 Of MERIT and REPUTATION ;

It is very strange, that no Estimate is made of any Creature, except ourselves but by its proper Qualities. He has a magnificent House, so many Thousand Pounds a Year, is the common Way of estimating Men ; tho' these Things are only *about them* not *in them*, and make no Part of their Character. *Mont.*

It was elegantly said in a Letter to a Card. *Richlieu*—— My Lord, as there was heretofore a valiant Man who could not receive any Wounds, but on the Scars of those he had already received ; so you cannot be praised, but by Repetitions ; seeing the Truth, which has its Bounds, has said for you whatever Falshood, which knows none has invented for others.

*Pythagoras* used to say, that those that reproved us, were greater Friends to us than those that flattered us.

Fortune and Futurity are not to be guessed at ; and Fame does not always stand upon Desert and Judgment. *M. Aurel.*

Flatter not, nor be thou flattered. Follow the Dictates of your Reason, and you are safe.

Felicity consists not in having the Applause of the People at one's Entrance ; for that is an Advantage, which all that enter have

PRAISE *and* FLATTERY. 163

ave : The Difficulty is, to have the same Applause at one's *Exit*.

A Death-bed Flattery is the worst of Treacheries. Ceremonies of Mode and Compliment are mightily out of Season, when Life and Salvation come to be at Stake. Sir R. L'Estr.

Honours, Monuments, and all the Works of Vanity and Ambition, are demolished and destroyed by Time ; but the *Reputation of Wisdom* is venerable to Posterity. Sen.

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*Of WEALTH, LUXURY, and the Pursuit  
of PLEASURES.*

**N**OTHING can be more inglorious than a Gentleman only by Name whose Soul is ignorant, and Life immoral. *Spec.*

Wisdom is better without an Inheritance than an Inheritance without Wisdom.

He that gets an Estate, will keep it better than he that finds it.

Riches cannot purchase worthy Endowments; they make us neither more wise nor more healthy. None but intellectual Possessions are what we can properly call our own. *Spec.*

Some People are nothing else but Money, Pride, and Pleasure: These three Things ingross their Thoughts, and take up the whole Soul of them. *Col.*

There is more Money idly spent to be laughed at, than for any one Thing in the World, though the Purchasers do not think so. *M. of Hal.*

To keep a full Table is a Way to extend one's Acquaintance, but no sure one to procure Friends. Feasting makes no Friendship.

All worldly Pleasure is correspondent to a like Measure of Anxiety.

A great *Fortune* in the Hands of a Fool is a great *Misfortune*. The more Riches a Fool has, the greater Fool he is.

Not to desire Pleasures is equivalent to the Enjoyment of them. I see no greater Pleasure in this World, said *Tertullian*, than the Contempt of Pleasure.

It is remarkable, that, among those that place their Happiness in Sense, they are the most miserable that seem to be the happiest.

How despicable is his Condition, who is above Necessity, and yet shall resign his Reason, and his Integrity, to purchase Superfluities ! *Tat.*

The Luxurious live to eat and drink ; but the Wise and Temperate eat and drink to live. *Plut.*

Cookery is now become so mysterious a Trade, that the Kitchen has almost as many Intricacies as the Schools. To keep the Kitchen always hot is the Way to set the House on Fire, *Gent. Cal.*



166 Of WEALTH, LUXURY, and

Those who live magnificently, for the most Part, are the real Poor ; they endeavour to get Money on all Hands with Disquiet and Trouble, to maintain the Pleasures of others. *St. Evr.*

Amongst the ancient *Romans*, there was a Law kept inviolably, that no Man should make a public Feast, except he had before provided for all the Poor of his Neighbourhood.

The more Servants a Man keeps, the more Spies he has upon him. That any Man should make Work for so many, or rather keep them from Work, to make up a *Train*, has a Levity and Luxury in it very surprizing.

*Democritus* laughed at the whole World, but at nothing more in it, than People's eager Pursuit of Riches and Honour.

Vice is covered by Wealth, and Virtue by Poverty. *Spec.*

'Tis more honourable not to have, and yet deserve, than to have, and not deserve.

The little Value Providence sets on Riches, is seen by the Persons on whom they are generally bestowed. *Tat.*

*the Pursuit of PLEASURES.* 167

He that is violent in the Pursuit of Pleasure, will not stick to turn Villain for the Purchase. *M. Aurel.*

It is commonly seen, that the more Mankind are favoured with the Gifts of Fortune, the less they are disposed to assist those that are destitute.

The fine Gentlemen of this Age are distinguished for their Pride, Luxury, and Hardness of Heart; they are utter Strangers to Compassion and Humanity. *Spec.*

The *Man of Pleasure*, as the Phrase is, is the most ridiculous of all Beings: He travels, indeed, with his Ribband, Plume, and Bells; his *Dress*, and his *Music*; but through a toilsome and beaten Road; and every Day nauseously repeats the same Tract. *Dr. Young.*

He that abounds in Riches, good Chear, Dogs, Horses, Equipages, Fools, and Flatterers, *must certainly be a great Man.* *Bruyere.*

Pray, What were you made for? (says the Emperor *Aurelius*) For your Pleasures? Common Sense won't bear so scandalous an Answer.

168 *Of WEALTH, LUXURY, and*

The little Soul that converses no higher than the Looking-glass, and a fantastic Dress, may help to make up the Shew of the World; but must not be reckoned among the rational Inhabitants of it.

How wretched is it to consider the Care and Cost laid out upon Luxury and Shew; and the general Neglect of those shining Habits of the Mind, which should set us off in real and solid Excellencies! When Pleasure is predominant, all Virtues of Course are excluded.

The Memory of good and worthy Actions gives a quicker Relish to the Soul than ever it could possibly take in the highest Enjoyments of Youth. *Spec.*

If Sensuality were Pleasure, Beasts are happier than Men: But human Felicity is lodged in the Soul, not in the Flesh.

Nature hath cut off the Cost and luxurious Impertinencies of our Affections, in Food, Raiment, and the like; in being contented, that her Necessities should be cheaply supplied.

He that liveth in Pleasure, is dead while he liveth; but he that resisteth Pleasure crowneth his Life.

L

*the Pursuit of PLEASURES.* 169

Let Pleasures be ever so innocent, the Excess is always criminal. *St. Evr.*

Who can help reflecting on those whose Tables are daily spread to the second and third Courses, which kill many with Surfeits, whilst as many starve at their Gates with Famine ?

He hath Riches sufficient, who hath enough to be charitable. *Sir T. Brown.*

The Necessities of the Body are the proper Measure of our Care for the Things of this Life ; but if we once leave this Rule, and exceed those Necessities, then are we carried into all the Extravagancies in the World. *Epiet.*

Pleasures unduly taken enervate the Soul, make Fools of the Wise, and Cowards of the Brave. A Libertine Life is not a Life of Liberty.

It was a fine Answer of *Diogenes*, who, being asked in Mockery, Why Philosophers were the Followers of rich Men, and not rich Men of Philosophers ; replied, Because the one knew what they had Need of, and the other did not.

Tho' Want is the Scorn of every wealthy Fool, an innocent Poverty is yet preferable to all the guilty Affluence the World can offer. *Tat.*

170 Of WEALTH, LUXURY, and

There cannot be a more ridiculous Folly, than to spend high, in Confidence of Reversions, and distant Expectations. *Char.*

*Aristotle* wondered at nothing more than at this, that they were thought richer that had superfluous Things, than they who had what were profitable and necessary.

From the Manner of Mens bearing their Condition; we often pity the Prosperous, and admire the Unfortunate. *Spec.*

So stupid and brutish, so worthless and scandalous, are too many seen in this degenerate Age, that Grandeur and Equipage are looked upon as more indispensable than Charity; and those Creatures, which contribute merely to our Pomp, or our Diversion, are more tenderly and sumptuously maintained, than such as are in Necessity among ourselves. *F. Pars.*

Those Persons, says *Tacitus*, are under a mighty Error, who know not how to distinguish between Liberality and Luxury. Abundance of Men know how to squander that do not know how to give.

*Caligula* made himself ridiculous by the Softness and Fantasticalness of his Habit; and *Augustus* was as much admired for the Modesty and Gravity of his.

We



We are come to such an extraordinary Pitch of *Politeness*, that the Affectation of being gay, and in Fashion, has very near taken from us our good Sense, and our Religion.

The *Vain* is the most distinguished Son of Folly. In what does this Man lay out the Faculties of an immortal Soul? That Time, on which depends Eternity? That Estate, which, well disposed of, might, in some Measure, purchase Heaven? What is his serious Labour, subtle Machination, ardent Desire, and reigning Ambition?—*To be seen*. This ridiculous, but true Answer, renders all grave Censure almost superfluous. Dr. Young.

What if a body might have all the Pleasures in the World for the Asking? Who would so unman himself, as, by accepting of them, to desert his Soul, and become a perpetual Slave to his Senses? *Sen*.

The Delicacies of Entertainments, the Divertisement of the Theatre, the Magnificence of Courts, nor the most shining Assemblies, can give full Satisfaction to any wise Man. *St. Evr*.

All worldly Happiness consists in Opinion.

There

172 Of WEALTH, LUXURY, and

There are too many of that unthinking Temper of Mind, which troubles itself with nothing that is serious and weighty ; but account Life a Pastime, and seek nothing above Recreation, never reflecting where all this will end at last.

The temperate Man's Pleasures are durable, because they are regular ; and all his Life is calm and serene, because it is innocent.

*Pleasures*, while they flatter a Man, sting him to Death.

A Felicity, that costs Pains, gives double Content.

*Aristippus* said, he liked no Pleasure, but that which concerned a Man's true Happiness.

The *Grecians* and *Romans* had in Detestation the very Name of *Philoxenus*, for his filthy Wish of a Crane's Neck, for the Pleasure he took in Eating.

Men may surfeit with too much, as well as starve with too little.

What is a Man the worse for the last Year's plain Diet ; or what now the better for the last great Feast ? What's a voluptuous Dinner, and the frothy Vanity of Discourse, that commonly attends these pompous

ous Entertainments ? What is it but a Mortification to a Man of Sense and Virtue, to spend his Time among such People ? Sir R. L'Estr.

The sumptuous Side-board to an ingenuous Eye has more the Air of an *Altar*, than a *Table*.

He that looks into the Offices of the Luxurious, and sees the Troops of Servants sweating and hurrying up and down, the Massacre of Beasts and Fowl, and every Thing afloat in the richest Wine, cannot but wonder at so horrible a Profusion for the Guts of one Family. *Bona*.

The *Egyptians* at their Feasts, to prevent Excesses, set a *Skeleton* before their Guests, with this *Motto*, Remember ye must be shortly such. *Plut*.

Pleasures do but weaken our Minds, and send us for our Support to *Fortune*, who gives us Money only as the Wages of Slavery. *Sen*.

How ridiculous a Sight is a vain young Gallant, that bristles with his Plumes, and shakes his giddy Head, and to no other Purpose, but to get Possession of a Mistress, as very a Trifle as himself !

We have worn out our Virtues, and our Vices have worn out us.

Some

174 *Of WEALTH, LUXURY, and*

Some so affect to be singular, and to be known by their Vices, that they seek out Novelty in Wickedness, and glory in a bad Reputation : Or (as *Tacitus* observes) find an exquisite Pleasure, even in the Grandeur of Infamy.

No good Man was ever inwardly troubled for the Omission of any Pleasures ; from whence it follows, that Pleasures, strictly speaking, are neither profitable nor good.  
*M. Aurel.*

The Tempers of some are so solid, and their Constitutions so sedentary, that they cannot relish Activity, or rough Exercise : Their very Diversions are, in a Manner, contemplative, and bent on Speculation : Therefore they require Amusements of a more refined Nature.

There is but one solid *Pleasure* in Life ; and that is our *Duty*. How miserable then, how unwise, how unpardonable are they, who make that *one a Pain* ! *Dr. Young.*

All the Treasures of the Earth are not to be compared to the least Virtue of the Soul.  
*Socrates.*

A wicked Man can never be happy, tho' he had the Riches of *Cræsus*, the Empire of *Cyrus*, and the Glory of *Alexander*. Wealth and Honours can never cure a wounded Conscience.  
The

*the Pursuit of PLEASURES.* 175

The Consideration of the Dignity and Excellence of our Nature plainly informs us, how mean and unworthy it is to dissolve in Luxury, Softness, and Effeminacy ; and how becoming it is, on the other Hand, to lead a Life of Frugality, Temperance, and Sobriety. *Cicero.*

Some by Wit may get Wealth ; but none by Wealth can purchase Wit.

A good Man will love himself too well to lose, and his Neighbour also to win, an Estate by Gaming. Love of Gaming corrupts the best Principles in the World.

Gaming, like a Quicksand, swallows up a Man in a Moment. Our Follies and Vices help one another, and blind the *Bubble*, at the same Time that they make the *Sharper* quick-sighted.

Among many other Evils that attend Gaming, are these : *Loss of Time ; Loss of Reputation ; Loss of Health ; Loss of Fortune ; Loss of Temper ; Ruin of Families ; Defrauding of Creditors ; and, what is often the Effect of it, the Loss of Life itself.*

Our Pleasures, for the most Part, are short, false, and deceitful ; and, like Drunkenness, revenge the jolly Madness of *one* Hour with the sad Repentance of *many*.

Is



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Is there no better Employment for People than Luxury? What did they before they fell into these Methods? Let Pride pay, and Excess be well excised; and, if that will not cure, it will however help to keep the Kingdom.

There is no Remark more common among the ancient Historians, than that, when the State was corrupted with Avarice and Luxury, it was in Danger of being betrayed or sold.

The Inhabitants of the City of *Sybaris* were arrived to that Height of Luxury and Voluptuousness, that they taught their Horses to dance to the Sound of the Flute; so that the *Crotoniatæ* who waged War with them, bringing a great Number of Pipers into the Field of Battle, set their Horses adancing, and so broke their Ranks; by which Means they utterly overthrew them.

What is the Difference, in Effect, betwixt *old Men* and *Children*, but that the one deals in *Paintings* and *Statues*, and the other in *Babies*? So that we ourselves are only the more expensive Fools. *Sen.*

The ingenious *M. Pascal* kept always in Mind this Maxim, *Avoid Pleasure and Superfluity.*

If

If they who affect an outward Shew, knew how many deride their trivial Taste, they would be ashamed of themselves, and grow wiser, and bestow their Superfluities in helping the Needy, and befriending the Neglected. *Spec.*

Richness of Dress contributes nothing to a Man of Sense, but rather makes his Sense inquired into. The more the Body is set off, the Mind appears the less.

Those Men who destroy a healthful Constitution of Body by Intemperance, and an irregular Life, do as manifestly kill themselves, as those who hang, or poison, or drown themselves. *Dn. Sherl.*

Recreations, moderately used, are profitable to the Body for Health, to the Mind for Refreshment : But it is a Note of a vain Mind to be running after every garish Pomp or Shew.

The greatest Pleasure Wealth can afford us, is that of doing Good. It is a happy Thing when a Man's Pleasure is also his Perfection.

All Men of Estates are, in Effect, but Trustees for the Benefit of the Distressed ; and will be so reckoned, when they are to give an Account. *Bona.*

They

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They that are Lovers of Pleasures, look upon all Discourse of Religion as Canting, Eating and Drinking, and vain Mirth, News, and Play, and the like, are their constant Entertainment ; who know no other Pleasures than what their five Senses furnish them with. F. *Parf.*

It is an Insolence natural to the Wealthy to affix, as much as in them lies, the Character of a Man to his Circumstances. Take away, said *Lactantius*, Pride and Boasting from rich Men, and there will be no Difference between a poor Man and a rich.

A mean Estate is not to be contemned ; nor the Rich, that is foolish, to be had in Admiration.

In the flourishing Commonwealths of *Greece* and *Rome*, it was either some brave Action against the Enemy, or eminent Justice, Virtue, or Ability, that raised one Man above another ; Wealth had no Share in it.

Cast an Eye into the gay World, what see we, for the most Part, but a Set of querulous, emaciated, fluttering, fantastical Beings, worn out in the keen Pursuit of Pleasure ; Creatures that *know, own, condemn, deplore*, yet still pursue their own Infelicity ?  
The

The decayed *Monuments* of Error ! The thin *Remains* of what is called Delight !  
*Dr. Young.*

He only is worthy of Esteem, that knows what is just and honest, and dares do it ; that is Master of his own Passions, and scorns to be a Slave to another's : Such an one, in the lowest Poverty, is a far better Man, and merits more Respect, than those gay *Things*, who owe all their Greatness and Reputation to their Rentals and Revenues.

When we pity those that endure Sickness and Distress, or any other temporal Afflictions ; let us remember, how much worse it is with the prosperous and gay Sinner ; with them who are given over to a reprobate Sense, and are cut off in the Midst of their Wickedness. *F. Parf.*

We admire no Man for enjoying all bodily Pleasures to the full ; this may create him Envy, but not Esteem : Whereas Wisdom and Prudence, true Piety and Virtue, and all the Offices of Humanity, Charity, and Friendship, have the Praise and Commendation, even of those who will not imitate them. The Wise and Good will be ever loved and honoured, as the Glory of human Nature. *Dn. Sberl.*

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Of all the Things this World affords us, the Possession and Enjoyment of Wisdom alone is immortal. A strict Adherence to Virtue, and a well-regulated Life, renders our Pleasures more solid and lasting.

If we apply ourselves seriously to Wisdom, we shall never live without true Pleasure, but learn to be pleased with every Thing : We shall be pleased so far with Wealth, as it makes us beneficial to others ; with Poverty, for not having much to care for ; and with Obscurity, for being unenvied. *Plut.*

The *Great* are under as much Difficulty to expend with Pleasure, as the *Mean* to labour with Success. *Dr. Young.*

There is a sweet Pleasure in *Contemplation* : All others grow flat and insipid upon frequent Use ; and when a Man hath run thro' a Set of Vanities, in the Declension of his Age he knows not what to do with himself, if he cannot *think*.

Religion is so far from barring Men any innocent Pleasure, or Comfort of human Life, that it purifies the Pleasures of it, and renders them more grateful and generous ; and, besides this, it brings mighty Pleasures of its own, those of a glorious Hope, a serene Mind, a calm and undisturbed Conscience,



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science, which do far outrelish the most studied and artificial Luxuries. *Dn. Sherl.*

There needs no Train of Servants, no Pomp or Equipage, to make good our Passage to Heaven ; but the Graces of an honest Mind will serve us upon the Way, and make us happy at our Journey's End.  
*Sen.*

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*Of*

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Of WOMEN, LOVE, and MARRIAGE

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THE utmost of a Woman's Character is contained in domestic Life ; first her Piety towards God ; and, next, in the Duties of a Daughter, a Wife, a Mother and a Sister. *Spec.*

A prudent Woman is in the same Class of Honour as a wise Man. *Tat.*

Nothing can atone for the Want of Modesty and Innocence ; without which Beauty is ungraceful, and Quality contemptible. *Spec.*

The Liberality of Nature in the Person is frequently attended with a Deficiency in the Understanding.

Love cannot long be concealed, where it is ; nor dissembled, where it is not. *Roche.*

A good Wife (says *Solomon*) is a good Portion ; and there is nothing of so much Worth as a Mind well instructed.

Better is a Portion in a Wife, than without a Wife.

Many

Many of the Misfortunes in Families arise from the trifling Way Women have in spending their Time, and gratifying only their Eyes and Ears, instead of their Reason and Understanding. *Tat.*

A Lady who is tender of her Reputation, would not be pleased to hear herself applauded for her great Skill in Singing and Dancing. *Sallust*, speaking of *Sempronia*, a Woman of great Quality, but of a most abandoned Character, observes, that she sung and danced with more Art and Grace, than became a virtuous Woman.

There is nothing that wears out a fine Face like the Vigils of the Card-table, and those cutting Passions which naturally attend them. Haggard Looks, and pale Complexions, are the natural Indications of a female Gamester. *Addis.*

The plainer the Dress, with greater Lustre does Beauty appear. Virtue is the greatest Ornament, and good Sense the best Equipage. *M. of Hal.*

It is always to be understood, that a Lady takes all you detract from the rest of her Sex to be a Gift to her. *Tat.*

A Woman had need be perfectly provided of Virtue, to repair the Ruins of her Beauty. *Spec.*

How vain are such who are desirous of Life, yet would avoid Old-age; as if it were a Reproach to look old! Tell a Woman of her Age, and perhaps you make her deeply blush, as if you accused her of Incontinency. *Sir R. L'Estr.*

✓ An inviolable Fidelity, good Humour and Complacency of Temper, in a Wife outlive all the Charms of a fine Face, and make the Decays of it invisible. *Tat.*

Women can sooner forgive great Indiscretions, than small Infidelities. *Rockef.*

It is seldom seen, that beautiful Persons are otherwise of great Virtue. *Ld. Bacon.*

Howsoever a lewd Woman may please a Man for a Time, he will hate her in the End, and she will study to destroy him. *Sir W. Ral.*

A Woman of great Spirit, and little Understanding, exposes herself to Derision and Reproach, and is despised where-ever she appears. *Tat.*

There are such perverse Creatures, that fall to some Mens Lots, with whom it requires more than common Proficiency in Philosophy to be able to live. What charming Companions for Life are such Women! *Spec.*

*Alcibiades.*

*Alcibiades*, being astonished at *Socrates's* Patience, asked him, How he could endure the perpetual Scolding of his Wife? *Why*, said he, *as those do who are accustomed to the ordinary Noise of Wheels to draw Water.*

He that contemns a *Shrew* to the Degree of not descending to *word* it with her, does worse than *beat* her. Sir R. L'Estr.

A certain bold Woman came to *Gratian*, the Emperor, and with much Clamour complained to him of her Husband: To whom the Emperor mildly said, Woman, what are these Things to me? Yes, said she; for he hath also spoken many Things against thy Majesty: To which he then said, Woman, and what is that to thee?

Solid Love, whose Root is Virtue, can no more die, than Virtue itself. *Eras.*

A Courtesan taking Notice to *Gelon*, King of *Syracuse*, that he had an ill Breath; he asked his Wife, Why she did not tell him of it? I thought, said she, that all Mens Breath was alike.

Without Constancy there is neither Love, Friendship, or Virtue, in the World.

The Reputation of a *Statesman*, the Credit of a *Merchant*, and the Modesty of a  
 I 2 Woman,



*Woman*, prevail more than their Power, Riches, or Beauty.

*Sophocles*, being asked, what Harm he would wish to his Enemy? answered, that he might love where he was not liked.

It was a pleasant Put-off of a Droll, when one told him, he had got a very plain Woman to his Wife: Yes, said he, I know I have; but I am now drinking to make her handsome.

As the Poets represented the *Graces* under the Figures of Women, so the *Furies* too. Let a Woman be decked with all the Embellishments of Art, and Care of Nature; yet, if Boldness be to be read in her Face, it blots all the Lines of Beauty.

There scarce was ever any such Thing under the Sun, as an *inconsolable Widow*. Grief is no incurable Disease; but Time, Patience, and a little Philosophy, with the Help of human Frailty and Address, will do the Business. Sir. R. *L'Estr.*

A Woman's Bragging of her Virtue looks as if it cost her so much Pains to get the better of herself, that the Inferences are very ridiculous. M. of *Hal.*

He who gets a good Husband for his Daughter, hath gained a Son; and he who

who meets with a bad one, hath lost a Daughter.

The Emperor *Conrade*, when he besieged *Guelpho*, Duke of *Bavaria*, would not accept of any other Conditions than that the Men should be Prisoners ; but that the Women might go out of the Town without Violation of their Honour, on Foot, and with so much only as they could carry about them : Which was no sooner known, but they contrived presently to carry out upon their Shoulders their Husbands and Children, and even the Duke himself. The Emperor was so affected with the Generosity of the Action, that he treated the Duke and his People ever after with great Humanity.

In all the Characters we read of excellent Women, there is not a more illustrious Instance of filial Piety, than in the Story of *Cimonus* ; who being cast into Prison, and there adjudged to be starved to Death, his Daughter *Xantippe* fed him thro' the Iron-Grate with the Milk of her own Breasts.

*Themistocles*, being asked, how he would marry his Daughter ; whether to one of small Fortune, but honest ; or to one that was rich, but of an ill Reputation ; *made Answer*, I had rather have a Man without an Estate, than have an Estate without a Man.

When, after having dined too well, Husband is received at Home, without Storm, or a reproachful Look, the Wife will naturally work out all in Kindness, which a Wife should encourage, let it be wrapt up in ever so much Impertinence. *M. of Hal.*

When Sacrifices were offered to *Juno*, who presided over Marriages, the *Gall* of the Victim was thrown behind the Altar, to shew, that no such Thing ought to be among married Persons.

Though *Solomon's* Description of a wise and good Woman may be thought too mean and mechanical for this refined Generation; yet certain it is, that the Business of a Family is the most profitable and the most honourable Study they can employ themselves in.

The surest Way of governing, both private Family, and a Kingdom, is for Husband, and a Prince, to yield at certain Times something of their Prerogative.

Women should be acquainted, that Beauty hath any Charms, but the inward one of the Mind; and that a Gracefulness in their Manners is much more engaging than that of their Persons: That Meekness

ness and Modesty are the true and lasting  
Ornaments : For she that has these, is qua-  
lified as she ought to be for the Manage-  
ment of a Family, for the educating of  
Children, for an Affection to her Husband,  
and submitting to a prudent Way of Liv-  
ing. These only are the Charms that render  
Wives amiable, and give them the best Ti-  
tle to our Respect. *Epist.*

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Of TRUTH, LYING, and DIS-  
SIMULATION.

**T**HERE is nothing so delightful, says *Plato*, as the Hearing or the Speaking of Truth : For this Reason there is no Conversation so agreeable as that of the Man of Integrity, who hears without any Design to betray, and speaks without any Intention to deceive.

Truth is always consistent with itself, and needs nothing to help it out ; it is always near at Hand, and sits upon our Lips, and is ready to drop out before we are aware ; whereas a Lye is troublesome, and sets a Man's Invention upon the Rack ; and one Trick needs a great many more to make it good. *Abp. Til.*

Tricks and Treachery are the Practice of Fools, that have not Sense enough to be honest.

Plain Truth must have plain Words ; she is innocent, and accounts it no Shame to be seen naked : Whereas the Hypocrite or Double-dealer shelters and hides himself in Ambiguities and Reserves. *Bona.*

Nothing



Nothing appears so low and mean, as Lying and Dissimulation ; and it is observable, that only weak Animals endeavour to supply by Craft the Defects of Strength, which Nature has not given them.

Truth may be expressed without Art or Affectation ; but a Lye stands in Need of both.

Truth is born with us ; and we must co Violence to Nature, to shake off our Veracity. *St. Evr.*

There never was a Hypocrite so disguised, but he had some Mark or other yet to be known by.

Truth and Falshood, like the Iron and Clay in *Nebuchadnezzar's* Image, may cleave, but they will not incorporate. *Ld. Bacon.*

A Lyar is a Hector towards God, and a Coward towards Men.

An honest Man is believed without an Oath ; for his Reputation swears for him. *Xenocrates* was a Man of that Truth and Fidelity, that the *Athenians* gave him alone this Privilege, *That his Evidence should be lawful without Swearing.* And it is said of *Fabricius*, that a Man might as well attempt to turn the Sun out of its Course, as bring him to do a base or a dishonest Action.

Such was the ingenuous Simplicity of the Primitive Christians; they looked upon it as a Disparagement to be put to their Oaths, thinking it sufficient for a good Man to give this Assurance of his Truth, *I speak truly*. They counted it an impious Thing even to dissemble the Truth, and scorned to live upon such base Terms to be beholden to Hypocrisy for their Lives.

It is common for Men, governed by human Reason, to invent various Exceptions, to elude the Force of Verity. Nothing can be more despicable and base, than for a Man to speak contrary to his own Knowledge and Sense of Things.

Truth in every Thing is still the same, and like its great Author, can be but one; and the Sentence of Reason stands as firm as the Foundation of the Earth. Reason is ever allied to Truth.

When a Man hath forfeited the Reputation of his Integrity, he is set fast; and nothing will then serve his Turn, neither Truth nor Falshood. *Spec.*

There are lying Looks, as well as lying Words; dissembling Smiles, deceiving Signs, and even a lying Silence.

Tha

That Kind of Deceit which is cunningly laid, and smoothly carried on, under a Disguise of Friendship, is of all others the most impious and detestable.

Not to intend what thou speakest is to give thine Heart the Lye with thy Tongue : Not to perform what thou promisest is to give thy Tongue the Lye with thine Actions.

A Man who is *rightly honest* looks not to what he *might* do, but to what he *should* : He wears always the same Countenance ; speaks the Truth : His Cheeks are never stained with the Blushes of Recantation ; nor does his Tongue falter to make good a Lye with the secret Glosses of a double or reserved Meaning.

There is a Kind of *Magic* in Truth, which forcibly carries the Mind along with it. Men readily embrace the Dictates of sincere Reason.

*Aristotle* lays it down for a Maxim, *That a brave Man is clear in his Discourse, and keeps close to Truth.* And *Plutarch* calls Lying the Vice of a Slave.

Nothing can be more unjust or ungenerous, than to play upon the Belief of an harmless Person ; to make him suffer for his good Opinion, and fare the worse for thinking me an *honest Man*,

It would be more obliging to say plainly, We can't do what is desired, than to amuse People with fair Words ; which often puts them upon false Measures.

Great Men must go and meet Truth, if they are desirous to know it ; for none will carry it to them.

There cannot be a greater Treachery, than first to raise a Confidence, and then deceive it. *Spec.*

It is easy to tell a Lye, hard to tell *but* a Lye. One Lyerequires many more to maintain it.

Hypocritical Piety is double Iniquity.

There is no Vice, that doth so cover a Man with Shame, as to be found false and perfidious. *Ld. Bacon.*

Truth alone, without Eloquence, is sufficiently powerful and persuasive ; and stands in Need of no studied and artificial Practices to vindicate and recommend it.

*Sincerity* is to speak as we think ; to do as we pretend and profess ; to perform and make good what we promise ; and really to be what we would seem and appear to be. *Abp. Til.*

A great

A great Man, on a certain Affair, being asked by *Heliogabalus*, how he durst be so plain ? Because, *said he*, I dare die : I can but die, if I speak the Truth ; and I must die, if I flatter.

I had rather, said *Lucian*, please by telling Truth than be diverting in telling Tales ; because, if I be not agreeable, I may be useful.

The most Deceitful are most Suspectful.

We must not always speak all that we know ; that were Folly : But what a Man says should be what he thinks, otherwise it is Knavery. All a Man can get by lying and dissembling, is, that he shall not be believed when he speaks Truth. *Montaigne*.

A Lyar is subject to two Misfortunes ; neither to believe, nor to be believed.

All the seeming Family Endearment, Comfort, and Complacency, which we figure to ourselves at a Distance, what is it (too often !) but mutual Attacks on the Peace, Plots on the Riches, Hopes from the Sickness, and Joy from the Deaths, of each other ? *Dr. Young*.

Did Men take as much Care to mend, as they do to conceal their Failings, they would both spare themselves that Trouble which  
Diffimu-



Diffimulation puts them to ; and gain, over and above, the Commendations they aspire to by their seeming Virtues.

If Falshood, like Truth, had but one Face only, we should be upon better Terms ; for we should then take the Contrary to what the Lyar says, for certain Truth. *Montaigne.*

An Hypocrite is under perpetual Constraint : And what a Torment must it be for a Man always to appear different from what he really is ! *Charron.*

Lying is a Vice so very infamous, that the greatest Lyars cannot bear it in other Men.

The *Egyptian* Princes were used to wear a golden Chain beset with precious Stones, which they stiled *Truth*, intimating *that* to be the most illustrious Ornament.

Since Speech is the great Gift that distinguishes Men from Beasts, how unworthy are they that falsify it ! No Creature has deceitful Cries, except that Animal bred on the Banks of *Nile*. 'Tis only Man that perverts the Use of his Voice.

Nothing is more noble, nothing more venerable, than Fidelity ; Faithfulness and Truth are the most sacred Excellencies and Endowments of the human Mind. *Cicero.*

Truth

Truth is so great a Perfection (says *Pythagoras*) that, if God would render himself visible to Men, he would chuse *Light* for his *Body*, and *Truth* for his *Soul*.

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## M I S C E L L A N I E S.

**N**O one can be in a more unhappy Circumstance, than to have neither an Ability to give or to take Instruction.

It is impossible to make People understand their *Ignorance* ; for it requires Knowledge to perceive it ; and therefore he that can perceive it, hath it not. Bp. *Tayl.*

There is a Sort of Œconomy in Providence, that one shall excel, where another is defective, in order to make Men more useful to each other, and mix them in Society. *Spec.*

*Knowledge* is the *Treasure*, but *Judgment* the *Treasurer*, of a wise Man.

Where the Senses, and their Perceptions are vigorously employed, there the intellectual Powers cease to act.

It is no Diminution to have been in the Wrong : Perfection is not the Attribute of Man. *Spec.*

The wise Heathens were glad to immortalise any one serviceable Gift, and overlook all Imperfections in the Person who had it. *Tat.*

A Man's

A Man's Wisdom, Oeconomy, good Sense, and Skill in human Life, if he be under Misfortune, are of little Use to him in the Disposition of any Thing. *Spec.*

It is observed in the Course of worldly Things, that Mens Fortunes are oftener made by their Tongues, than by their Virtues; and more Mens Fortunes overthrown thereby, than by their Vices. *Sir W. Ral.*

Tho' Wit be lively and mantling, 'tis not often that it carries a great Body with it.

It is a noble Science to know one's self well; and a noble Courage to know how to yield.

There are four good *Mothers*, of whom are often born four unhappy *Daughters*: Truth begets Hatred, Prosperity Pride, Security Danger, and Familiarity Contempt.

Some will read over, or rather over-read a Book, with a View only to find Fault: Like venomous *Spiders*, extracting a poisonous Quality, where the industrious *Bees* sip out a sweet and profitable Juice.

Men, like Watches, are to be valued for their Goings.

It is sufficient, that every one in this Life do that well which belongs to his Calling.

It

It was a good Fancy of him that cut in one Stone three Faces, a Child's, a young Man's, and an old Man's; admitting, as it were, no Difference, there being so short a Space of Time betwixt them. *Cardan.*

Frugality is good, if Liberality be joined with it.

There is no wise and good Man, that would change Persons and Conditions entirely with any Man in the World.

When a Man draws himself into a narrow Compass, Fortune has the least Mark at him.

The wisest of Men have their Follies, the best have their Failings, and the most temperate have, now-and-then, their Excesses.

An universal Applause is seldom less than two Thirds of a Scandal. *Sir. R. L' Eſtr.*

In this pleasant and jocular Age, it is generally looked upon as a far more genteel and fashionable Quality for a Man to be witty, than wise.

The best Way to secure Obedience is not to insist too violently upon it.

Non



None are so invincible as your half-witted People ; who know just enough to excite their Pride, but not so much as to cure their Ignorance.

One proffering to shew *Themistocles* the Art of Memory, he answered, he had much rather he would teach him that of Forgetfulness.

A Man had better be poisoned in his Blood, than in his Principles.

There was a Soldier that vaunted before *Julius Caesar* of the Scars he had received on his Face : *Caesar*, knowing him to be a Coward, told him, You had best take heed, next Time you run away, how you look back.

Wise Men mingle innocent Mirth with their Cares, as an Help either to forget them, or overcome them : But to be *intemperate*, for the Ease of one's Mind, is to cure Melancholy with Madness.

It is in all Things a profitable Wisdom to know when we have done enough.

Frugality is a fair Fortune, and Industry a good Estate.

No

No Creatures in the whole World but Men glory and triumph in the Destruction of their own Species. Man is the only jarring String that spoils the Concord of the whole Creation.

Some see the Errors and Follies of Mankind, and only make a Jest of them: They divert and entertain themselves and others by a comical Representation of a very tragical Thing; as if no more were necessary to teach Men Truth and Virtue, than merely to expose Falshood and Vice.

Mutability is the Badge of Infirmary. It is seldom, that a Man continues to wish and design the same Thing two Days together. Now he is for Marrying; and by-and-by a Mistress is preferred before a Wife: Now he is ambitious and aspiring; presently the meanest Servant is not more humble than he: This Hour he squanders his Money away; the next he turns Miser: Sometimes he is frugal and serious; at other Times profuse, airy, and gay. *Charron.*

Ill Qualities are catching, as well as Diseases; and the Mind is at least as much, if not a great deal more, liable to Infection than the Body.

There

There needs but one bad Inclination to make a Man vicious ; but many good ones are necessary to make him virtuous.

They who have an honest and engaging Look, ought to suffer double Punishment, if they belye it in their Actions.

Every Medal hath its Reverse : Every Convenience carries its Abatement.

Experience can never be infallible, because Events are constantly unlike one another.

The Soul is always busy ; and, if it be not exercised about serious Affairs, will spend its Activity upon Trifles.

For a Man to see and acknowledge his own Ignorance and Defects ; to pretend to no more that he really hath, and is ; this single Quality argues so much Judgment, that there are few better Testimonies to be given of it. *Char.*

By others Faults, wise Men correct their own.

It was said by *Diogenes*, that, to live well, one must oppose Nature to Law, Reason to Passion, and Resolution to Fortune.

He that maketh others fear him, hath Reason to fear them.

Experience

Experience is the best Adviser ; but it is better to learn by others, than our own.

We do not want *Precepts* so much as *Patterns*, says *Pliny* ; and *Example* is the softest and least invidious Way of commanding.

Not to be addicted too much to any one Thing is the most excellent Rule of Life.

Past Enjoyments do not alleviate present Evils ; whereas the Evils a Man has endured, heighten the present Satisfactions.

Only that which is honestly got, is Gain.

It is a standing Rule in Philosophy, never to make the Opinion of others the Measure of our Behaviour.

Reason is blinded by Affection.

If you seem to approve of another Man's Wit, he will allow you to have Judgment Guard.

That which is known to three Persons is no Secret.

No Man has a thorough Taste of Prosperity, to whom Adversity never happened.

It was a noble Saying of the *Lacedæmonians*, That they inquired not so much *how many* their Enemies were, but *where* they were.

King *John* being importuned by a Courtier to untomb the Bones of a certain Person, who in his Life-time had been his great Enemy; No no, replied the King; I wish all my Enemies were as honourably buried.

One good Head is better than a great many Hands.

It is much greater Kindness not to suffer us to fall, than to lend a Hand to lift us up. And a greater Satisfaction to be kindly received, and obtain nothing, than obtain what we desire, after having been exposed.

Requests cost a Reluctancy of Nature, fearing to receive the Discourtesy of a Denial. That which is bestowed too late, is next to not giving. *Gracian*.

Hope deferred maketh the Heart sick.

Pleasure and Pain, tho' the most unlike that can be, are yet so contrived by Nature, as to be constant Companions; and it is not amiss to observe, that the same Motions and Muscles of the Face are employed both in laughing and crying. *Char*.

Small



Small Transgressions become great by frequent Repetition ; as small Expences multiplied, insensibly waste a large Revenue

When our Vices leave us, we flatter ourselves, that we leave them.

At twenty Years of age the Will reigns ; at thirty the Wit ; and at forty the Judgment. *Gracian.*

He is as great a Fool that laughs at all Things, as he that frets at every Thing.

There is nothing but is ominous to the Superstitious.

Voluntary Rigour and Torment is unnatural ; and it is as ridiculous to hate cheap and easy Conveniencies, as it is mad and foolish to purchase expensive and uncommon Delicacies. *Char.*

All Countries are a wise Man's Home.

Invention is the Portion of ready Wits and good Choice that of solid Judgment.

It is easier to preserve Health, than to recover it ; and to prevent Diseases, than to cure them.

All Objects lose by too familiar View  
*Dryd.*

The best Things, when corrupted, become the worst.

As no Man lives so happy, but to some his Life would seem unpleasant; so we find none so miserable, but one shall hear of another that would change Calamities with him.

The more Strength the Body loses, the more the Soul acquires.

Form is good, but not Formality.

A talkative Fellow, willing to learn of *Isocrates*, he asked him double his usual Price; because, said he, I must both teach him to speak, and to hold his Tongue.

We should chuse to bear the Hatred of evil Men, rather than deserve their just Accusation, after serving their base Ends. *Plut.*

By the Rules of Justice, no Man ought to be ridiculed for any Imperfection, who does not set up for eminent Sufficiency in that Way wherein he is defective. | *Tat.*

To judge impartially, we are to put Mens good Qualities in the Balance against their bad ones; and, if the Scale of the first outweighs, the latter ought not to be brought into Account.

K

He

He that is ashamed to be seen in a mean Condition, would be proud of a splendid one. *Sen.*

If I had Money, said *Socrates*, I would buy me a Cloak. They that knew he wanted one, should have prevented the very Intimation of that Want.

He that is little in his own Eyes, will not be troubled to be thought so in others.

No *Chameleon* puts on so many Colours or *Proteus* assumes so many Shapes, as Man his Resolutions.

Nothing violent is of long Continuance. *Sen.*

It is commonly said, That the justest Dividend Nature has given of her Favours is that of Sense; for there is none that is not contented with his Share.

It is as great a Point of Wisdom to hide Ignorance, as to discover Knowledge.

Geographers, dividing the World into thirty Parts, give us this Account of them. That but five of the thirty are *Christians* and, for the rest, of them are *Jew* and *Mahometan*, and the remaining nineteen perfect *Heathens*.

No evil Action can be well done ; but a good one may be ill done.

To know how to forget is a Happiness, rather than an Art. Those Things are generally best remembered, which ought most to be forgot. Sometimes the Remedy of an Evil consists in forgetting it ; and at Time it is we commonly forget the Remedy.

Let a Man do his best ; and the World may do its worst.

It was smartly said by the *Egyptian*, who, being asked, What it was he carried so closely ? replied, *It was therefore covered, that it might be secret.*

Amongst the best of Men there is hardly one to be found, but he is liable to be changed ten Times in his Life, if all his Actions and Thoughts were strictly to be examined. We are so far from being good, according to the Laws of God, that we cannot be so according to our own. *Mont.*

The most Things in this World are perfectly imperfect ; and the best Things but imperfectly perfect.

The Habit makes not the Monk.

He that shoots at the Stars, may hurt himself, but not endanger them.

It was bravely said by *Antigonus*, who in a Sea-battle being told, that his Enemy exceeded him in Number, he asked the Reporter, Against how many he reckoned him ?

The most Provident have common more to spare, than Men of great Fortune.

A mean Freedom is more naturally desired than a golden Servitude. Fetters of Gold are still Fetters.

There is no Course of Life so weak, that which is carried on by exact Rule and Discipline : The least Debauch to such a Man will ruin him. *Montaigne*.

An Evenness of Living hath too much of Confinement in it : Men will be rather more or less, than always the same.

Difficulty of Atchievements stupefies the Sluggard, advises the Prudent, terrifies the Fearful, and animates the Courageous.

Honesty is silently commended even in the Practice of the most Wicked ; for the Deceit is under its Colour.

It is not easy to impose the Tongue's Silence upon the Heart's Grievance.

He that will win the Game, must look more upon the Mark, than the Money ; he hits the one, he takes the other.

The



Those who are unwilling to do us any services, are never unprovided of Excuses.

It is less Dishonour to dislodge an Army in the Dark, than to be beaten in the Light.

It is inhuman and arrogant to insult over penitent Delinquent.

In *Italy* their ordinary Form of asking is, *Do Good for your own Sake.*

A good Cause makes a courageous Heart: They that fear an Overthrow, are half conquered.

The World can never be so bad, but an honest Man will at one Time or other be thought good for something.

As Civil Diffensions are the most unnatural, so nothing can appear more astonishing, than a War without an Enemy.

Sudden Joy may kill, as well as sudden grief. *Diagoras Rhodius*, hearing his three sons were victorious at the *Olympic Games*, one Day, died immediately in that Transport of Joy. And the Story of *Zeuxis*, the famous Painter, is yet more strange; who having made the Portraiture of an old Woman, very *oddly*, he died with laughing at the Conceit.

He that scoffs at the Crooked, had need be very upright himself.

Many a Man would be extremely ridiculous, if he did not spoil the Jest by playing upon himself first.

A Tree that is every Year transplanted will never bear Fruit ; and a Mind that always hurried from its proper Station, will scarce ever do Good in any.

An Over-regularity is next to a Defect.

The *Dutch* have a good Proverb, *They never enrich, Alms never impoverish, Prayers hinder no Work.*

It is a known Story of a *Friar*, who on Fasting-day bid his *Capon* be *Carp*, and then very canonically eat it ; and by such a transubstantiating Power our Wits bid all Seriousness and Consideration be Formality and Topper, and then under that Name endeavour to drive it out of the World,

One may be a good Adviser, tho' an ill Sollicitor.

There is as much Difference betwixt Wit and Wisdom, as betwixt the Talent of a Buffoon and a Statesman ; and yet, in the ordinary Course of the World, one passes often for the other.

Mercy to the Evil proves Cruelty to the Innocent.

He that shoots an Arrow in Jest, may kill  
Man in Earnest.

No Men are so often in the Wrong, as  
those who pretend to be always in the Right.

He gets a double Victory, who overcomes  
himself, when he doth his Enemy. —

He hath a good Judgment, that relieth  
not wholly on his own.

We can no more correct all ill Opinions  
in the World, than heal all the Distempers  
that are in it.

There is as much Wisdom in bearing with  
other People's Defects, as in being sensible  
of their good Qualities; and we should  
make the Follies of others rather a Warning  
and Instruction to ourselves, than a Subject  
of Mirth and Mockery of those that com-  
mend them. *Rocheſ.*

When we commend good and noble  
Actions, we make them, in some Measure,  
our own.

There are Men of Prey, as well as Beasts  
of Prey.

When a Man owns himself to be in an  
Error, he does but tell you in other Words,  
that he is wiser than he was. *Dn. Swift.*

He that thinks of many Things, thinks of nothing ; and he that would go several Ways, stands still.

Forgetting of a Wrong is a mild Revenge.

It was a civil Reprehension of a Fiddler to King *Philip*, who disputed with him about his Playing : God forbid ! said he, that your Majesty should be so unhappy as to understand a Fiddle better than I do.

There is no contending with Necessity ; and we should be very tender how we censure those that submit to it. It is one Thing to be at Liberty to do what we will, and another Thing to be tied up to do what we must. Sir *R. L'Estr.*

The only Way to be happy and quiet is to make all Contingencies indifferent to us.

A divided Family can no more stand, than a divided Commonwealth.

They who live under a *Tyranny*, and have learned to admire its Power as sacred and divine, are debauched as much in their Religion, as in their Morals. E. of *Shaftsb.*

There are none that fall so unpitied, as those that have raised themselves upon the Spoils of the Public.

One general Mark of an Impostor is, that he outdoes the Original.

It is good to rectify our Natures, but not to force them.

Men can better suffer to be denied, than to be deceived.

The Gifts of the Mind are able to cover the Defects of the Body ; but the Perfections of the Body cannot hide the Imperfections of the Mind.

They that feed on Wisdom, shall yet be hungry ; and they that drink her, shall yet be thirsty.

A Man that doth the best he can, doth all that he should do.

In Nature nothing is superfluous. *Arist.*

Fortune is never more deceitful, than when she seemeth most to favour. He that is *Cræsus* To-day, may be *Codrus* To-morrow.

As Dreams are the Fancies of those that sleep, so Fancies are but the Dreams of Men awake.

The *strongest Heads* are commonly the *weakest*.

An Habit of Secrecy is both politic and moral.

Counsel and Wisdom atchieve more and greater Exploits than Force.



*Cato* observed, that wise Men learn more by Fools, than Fools by wise Men; for they see their Weakness, to avoid it; these consider not their Virtues, to imitate them.

A certain Person, being asked, how old he was, answered, he was in Health: Being asked, how rich he was, he said, he was not in Debt.

The Pity of Tears only is too watery to do Good.

Nothing promotes Fixation of Thought more than the Closing of our Eyes; for according to the *Arabian* Proverb, When the five Windows, those of the Sense, are shut up, the House of the Mind is then full of Light.

More Men adore the Sun rising than the Sun setting.

That is done soon enough, which is done well enough.

It is the Intention, morally speaking, that makes the Action good or bad; and even Brutes themselves will put a Difference between twixt Harms of Ill-will and Mischance.

He that follows Nature, is never out of his Way. Nature is sometimes subdued, but seldom extinguished. *Ld. Bacon.*

To be eminent in a low Profession is to be great in little, and something in nothing.

We read of an *Astrologer*, that foretold his own End to the very Day and Hour : He lived perfectly in Health till the last Minute of his Time, and then hanged himself for the Honour of his Prediction.

Money makes not so many true Friends, as it makes Enemies.

Man, at the best, is but a Composition of Good and Evil. Diamonds have Flaws, and Roses have Prickles : The Sun has its Shade, and the Moon her Spots.

Civility is a Kind of Charm that attracts the Love of all Men ; and too much is better than to shew too little.

He that contends with natural Aversions, doth the same Thing as if he undertook to cure incurable Diseases.

He hath made a good Progress in Business, that hath thought well of it beforehand. Some *do* first, and *think* afterwards.

It is not so painful to an honest Man to want Money, as it is to owe it.

It is better to suffer without a Cause, than that there should be a Cause for our Suffering.

The less Wit a Man has, the less he knows that he wants it.

A Heart without Secrecy is an open Letter for every one to read.

Those best can bear Reproof, who merit Praise.

The Itch of *knowing* Secrets is naturally accompanied with another Itch of *telling* them.

In all Fortunes and Extremes, a great Soul will never want Matter to work upon: There is no Condition, but what fits well upon a wise Man.

He that hinders not a Mischief, when it is in his Power, is guilty of it.

There's no Rule that is not liable to some Exception or other, saving that very Rule itself.

He that has fewest Faults, has constructively none at all, because it is a common Case: But no Man has more Faults, than he that pretends to have none.

We may hate Mens Vices, without any Ill-will to their Persons; but we cannot help despising those that have no Kind of Virtue to recommend them.

Precip

Precipitation ruins the best-laid Designs ;  
whereas Patience ripens the most difficult,  
and renders the Execution of them easy.

Doing Justice to worthy Qualities is a  
Credit to our Judgment.

A sprightly generous *Horse* is able to  
carry a Pack-saddle as well as an *Ass* ; but  
he is too good to be put to the Drudgery.  
Dn. *Swift*.

Tho' an Action be ever so glorious in itself,  
it ought not to pass for great, if it be not the  
Effect of Wisdom, and good Design.

The Living strictly by Rule for the Preser-  
vation of *Health* is a troublesome *Disease*.

When two Persons compliment one ano-  
ther with the Choice of any Thing, each  
of them generally gets that which he likes  
least. Dn. *Swift*.

It was a Maxim with *Cæsar*, That we  
ought to reckon we have done nothing, so  
long as any Thing remains to be done.

What is *rational* carries its own Weight.

Too austere a Philosophy makes few wise  
Men ; too rigorous Politics, few good Sub-  
jects ; too hard a Religion, few religious  
Persons, whose Devotion is of long Conti-  
nuance. *St. Evr*.

It

It is in vain to charm the Ears, or gratify the Eyes, if the Mind be not satisfied.

To be a *Cynic* is as bad as to be a *Sycophant*.

He that writes an insipid Panegyric upon another, libels himself. *Voiture*.

How different soever Mens Fortunes may be, there is always something or other that balances the Ill and the Good, and makes all even at last.

He that would be sure to have his Business well done, must either do it himself, or see the doing of it.

A great Part of Mankind employ their first Years to make their last miserable.

The Oracle of *Apollo* at *Delpbi* being asked, why *Jupiter* should be the Chief of the Gods, since *Mars* was the best Soldier? made this Answer: *Mars* is valiant; but *Jupiter* is wise.

It is easier to avoid a Fault, than to acquire a Perfection.

Men of indifferent Parts are apt to condemn every Thing above their own Capacity. He must be a very unfit Judge of Wit, who innocently believes, that he has himself as much as any Man needs to have.

The



The same Rule, that a *Disease well known is half cured*, holds as true in the Distempers of the Mind, as in the Indispositions of the Body.

It is difficult for a Man to have Sense, and be a Knave : A true and solid Genius conducts to Order, Truth, and Virtue.

A great many People are fond of Books, as they are of Furniture; to dress and set off their Rooms, more than to adorn and enrich their Minds.

If a Man cannot find Ease within himself, it is to little Purpose to seek it any-where else.

Those are presumed to be the best Counsels, which come from them that advise against their own Interest.

One Month in the School of Affliction will teach us more Wisdom, than the grave Precepts of *Aristotle* in seven Years.

Remove the Cause, and the Effect will cease.

Gentleness is the best Way to make a Man loved and respected in his Family : He makes himself contemptible, when he talks passionately to his Servants, for no Reason but to shew his Authority.

It

It is dangerous to attack a Man you have deprived of all Means to escape.

There is nothing more to be wondered at, than that Men who have lived long, should wonder at any Thing.

None but those we are nearly concerned for, or are to answer for, should make us solicitous about their Conduct. The Way to live easy is to mind our own Business, and leave others to take Care of theirs.

Men may give good Advice ; but they cannot give the Sense to make a right Use of it.

Advice, like Physic, should be so sweetened and prepared, as to be made palatable ; or Nature may be apt to revolt against it.

When there are so many Thousands of Dangers hovering about us, what Wonder is it, if one comes to hit at last ?

A Man is seldom successful, that is diffident of himself.

All Fools are not Knaves ; but all Knaves are Fools.

It goes a great Way towards making a Man faithful, to let him understand, that you think him so ; and he that does but  
suspect

suspect that I will deceive him, gives me a Kind of Right to cozen him.

Those who believe all the Good spoken of themselves, and all the Evil spoken of others, are unhappily mistaken on both Sides.

Reading serves for Delight, for Ornament, and for Ability ; it perfects Nature, and is perfected by Experience.

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COUNSELS.

## C O U N S E L S.

**T**HERE seems, says *Seneca*, to be so near an Affinity betwixt Wisdom, Philosophy, and good Counsels, that it is rather Matter of Curiosity, than of Profit, to divide them.

Good Counsel is cast away upon the Arrogant, the Self-conceited, or the Stupid; who are either too proud to take it, or too heavy to understand it.

*Plato* often inculcates this great Precept, *Do thine own Work, and know thyself.*

If you will be happy, correct your Imagination by Reason; reject Opinion, and live according to Nature.

Let Reason go before every Enterprize, and Counsel before every Action.

Be not diverted from your Duty by any idle Reflections the silly World may make upon you; for their Censures are not in your Power, and consequently should not be any Part of your Concern. *Epicl.*

Rest

Rest satisfied with doing well, and leave others to talk of you what they please.

Pitch upon that Course of Life which is the most excellent; and Custom will render it the most delightful. *Pythag.*

Rather avoid those Vices you are naturally inclined to, than aim at those Excellencies and Perfections which you were never made for. *Cicero.*

Live in Peace with all Men; nevertheless have but one Counsellor of a thousand.

Never defer that till To-morrow, which you can do To-day: Never do that by Proxy, which you can do yourself.

Deliberate long of what thou canst do but once.

When the Idea of any Pleasure strikes your Imagination, make a just Computation between the Duration of the Pleasure, and that of the Repentance sure to follow it. *Epiet.*

Be always at Leisure to do Good; never make Business an Excuse to decline the Offices of Humanity. *M. Aurel.*

Do Good with what thou hast, or it will do thee no Good.

Avoid



Avoid all Sourness and Austerity of Manners : Virtue is a pleasant and agreeable Quality ; and gay and civil Wisdom is always engaging.

Forget others Faults, and remember thine own.

Whatever you dislike in another Person, take Care to correct in yourself, by the gentle Reproof of a better Practice. *Bp. Sprat.*

Hear not Ill of a Friend, nor speak any of an Enemy : Believe not all you hear, nor report all you believe.

Approve yourself to wise Men by your Virtue, and take all the rest by your Civilities.

Avoid Popularity : It has many Snares, but no real Benefit.

Imprint this Maxim deeply in your Mind, that there is nothing certain in this human and mortal State ; by which means you will avoid being transported with Prosperity, and being dejected in Adversity.

Do nothing To-day, that thou will repent of To-morrow.

Seek not out the Things that are too hard for thee : Strive not in a Matter that concerneth thee not.

Sell

Sell not Virtue to purchase Wealth.

If your Means suit not with your Ends, pursue those Ends, which suit with your Means.

Be rather bountiful than expensive : Neither make nor go to Feasts.

Rise from Table with an Appetite, and you will never sit down without one.

Make yourself agreeable, as much as possible, to all ; for there is no Person so contemptible, but that it may be in his Power to be your best Friend, or worst Enemy.

Defer not Charities till Death ; he that doth so, is rather liberal of another Man's, than of his own. *Ld. Bacon.*

Reckon upon Benefits well placed, as a Treasure that is laid up ; and account thyself the richer for that which thou givest a worthy Person.

In the Morning, think what thou hast to do ; and, at Night, ask thyself what thou hast done.

Have a Care of vulgar Errors : Dislike, as well as allow, reasonably : Follow the Dictates of your Reason, and you are safe.

Learn the Art of entertaining thyself alone, without being weary or melancholy ; and then thou wilt not be much put to it for want of Recreation and Company.

Use

Use temporal Things, but desire eternal.

Account it no Disgrace to be censured of those Men, whose Favours would be no Credit to thee : Thou thyself only knowest what thou art ; others only guess at thee : Rely not therefore on their Opinions, but stick to thine own Conscience.

In all the Affairs of human Life, let it be your Care, not to hurt your Mind, nor offend your Judgment. *Epiet.*

Do no secret Thing before a Stranger ; for thou knowest not what he will bring forth.

Think before you speak, and consider before you promise. Take Time to deliberate and advise ; but lose no Time in executing your Resolutions.

Let not your Zeal for a Cause push you into a hazardous Engagement. Set Bounds to your Zeal by Discretion, to Error by Truth, to Passion by Reason, to Divisions by Charity.

Spend the Day well, and thou wilt rejoice at Night.

Never expect any Assistance or Consolation in thy Necessities from drinking Companions.

Do well, and fear neither Man nor Devil. Keep good Company, and the Devil will not dare to make one.

Meditate often upon Eternity, and no Accidents of this mortal Life will trouble you.

Always take Part with and defend the Unfortunate.

Strive not with a Man without Cause. Blame not before thou hast examined the Truth. Debate thy Cause with thy Neighbour himself, and discover not a Secret to another.

Never reveal your Secrets to any, except it is as much their Interest to keep them, as it is yours they should be kept. Only trust thyself, and another shall not betray thee.

Endeavour to make Peace among thy Neighbours: It is a worthy and reputable Action, and will bring greater and juster Commendations to thee, and more Benefit to those with whom thou conversest, than Wit or Learning, or any of those so much admired Accomplishments. *Dr. Ful.*

Take Heed of whom you speak, and to whom.

Have not to do with any Man in his Passion; for Men are not, like Iron, to be wrought upon when they are hot.

Pursue not a Coward too far, lest you make him turn valiant to your Disadvantage.

Speak

Speak not in the Ears of a Fool ; for he will despise the Wisdom of thy Words. Cast not your Pearls before Swine.

If you be consulted concerning a Person, either very inconstant, passionate, or vicious, give not your Advice ; it is in vain : For such will do only what shall please themselves.

Avoid, as much as you can, the Company of all vicious Persons whatsoever ; for no Vice is alone, and all are infectious.

Whenever you discourse, confine yourself to such Subjects as are necessary, and express your Sense in as few Words as you can. *Epiet.*

Be not easily exceptionous, nor rudely familiar ; the one will breed Contention, the other Contempt.

If a Thing be not fitting, do it not : If it be not true, speak it not. *M. Aurel.*

Take not Pleasure in much good Cheer, neither be tied to the Expence thereof. Banquet not upon Borrowing. If thou be the Master of a Feast, list not thyself up, but be among them as one of the rest.

Prefer



Prefer solid Sense to Wit ; never study to be diverting without being useful ; let no Jest intrude upon good Manners ; nor say any Thing that may offend Modesty.

Take Care of a reconciled Enemy, and an untried Friend.

Never triumph over any Man's Imperfections ; but consider if the Party, taxed for his Deficiency in some Things, may not likewise be praised for his Proficiency in others.

Be not hasty in thy Tongue, and in thy Deeds slack and remiss. Let not thine Hand be stretched out to receive, and shut when thou shouldst repay.

In Conversation condescend to Compliance, rather than continue a Dispute.

Speak with the Vulgar, but think with the Wise.

Let him that knows but little in his Profession, keep to what he knows best ; for, if he be not reckoned dextrous in it, he will at least be counted solid. *Gracian.*

Never antedate your own Misfortunes ; for many Times Men make themselves more miserable than indeed they are ; and the Apprehension of Infelicity doth more afflict them, than the Infelicity itself.

In Marriage, prefer the Person before Wealth, Virtue before Beauty, and the Mind before the Body ; then you have a *Wife*, a *Friend*, and a *Companion*.

Obey the Magistrate, and the Law, but not servilely : Observe Ceremonies, but not superstitiously.

He who will take no Advice, but be always his own Counsellor, shall be sure to have a Fool for his Client.

Boast not of thy good Deeds, lest thy evil Deeds be also laid to thy Charge.

In all Differences, consider that both you and your Enemy are dropping off ; and that ere long your very Memories will be extinguished. *M. Aurel.*

Give not over thy Mind to Heaviness : The Gladness of the Heart is the Life of Man ; and the Joyfulness of a Man prolongeth his Days. Remove Sorrow far from thee ; for Sorrow hath killed many, and there is no Profit therein ; and Carefulness bringeth Age before the Time.

To be free-minded and chearfully disposed at the Hours of Meat, and of Sleep, is one of the best Precepts for long Life. *Ld. Bacon.*

Be slow in chusing a Friend, and slower to change him ; courteous to all, intimate with few : Slight no Man for his Meanness, nor esteem any for their Wealth and Greatness.

Insult not over Misery, nor deride Infir-  
mity. The *Frogs* in the Well said pertinent-  
ly to the Boys that pelted them, *Children,*  
*tho' this be Sport to you, it is Death to us.*

Blemish not thy good Deeds, neither use  
uncomfortable Words, when thou givest  
any Thing ; but in all thy Gifts shew a  
cheerful Countenance.

In all Matters of Religion, let your Duty  
be the Motive. In all Things of common  
Life, let Reason direct you. *Dn. Sherl.*

Whether young, or old, think it not too  
soon, or too late, to turn over the Leaves  
of your past Life ; and consider what you  
would do, if what you have done were to  
do again.

They were three good Lessons which the  
Bird in the Fable gave the Fowler for his  
Release : Not to lose a Certainty for an Un-  
certainty ; Not to give Credit to Things  
beyond Probability ; Nor to grieve for that  
which is past Remedy.

At every Action and Enterprife, ask yourself this Question, What will the Consequence of this be to me? Am I not likely to repent of it? I shall be dead in a little Time, and then all is over with me.  
*M. Aurel.*

Whatsoever thou takest in Hand, remember the End, and thou shalt never do amiss.

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Of TIME, BUSINESS, and  
RECREATION.

THE ordinary Manner of spending their Time is the only Way of judging of any one's Inclination and Genius. *Spec.*

No Man can be provident of his Time, that is not prudent in the Choice of his Company.

The Advantage of Living does not consist in Length of Days, but in the right Improvement of them. As many Days as we pass without doing some Good, are so many Days intirely lost. *Montaigne.*

We should read over our *Lives*, as well as *Books*; take a Survey of our Actions, and make an Inspection into the Division of our Time. King *Alfred* is recorded to have divided the Day and Night into three Parts; eight Hours he allotted to eat and sleep in; eight for Business and Recreation; and eight he dedicated to Study and Prayer.

Some People are busy, and yet do nothing; they fatigue and weary themselves out; and yet drive at no Point, nor propose any general End of Action or Design. *M. Aurel.*



To come but once into the World, and trifle away our right Use of it, making that a Burden, which was given for a Blessing, is strange Infatuation.

There is but little Need to drive away that Time by foolish Divertisements, which flies away so swiftly of itself; and, when once gone, is never to be recalled.

He is idle, that might be better employed. The idle Man is more perplexed what to do, than the industrious in doing what he ought.

There is nothing that so much engages our Affections to this World, as the Want of Consideration, how soon we are to leave it.

This Day is only ours; we are dead to Yesterday, and we are not yet born to the Morrow.

Time is what we want most, but what we use worst; for which we must all account, when Time shall be no more.

A wise Man counts his Minutes; he lets no Time slip; for Time is Life; which he makes long, by the good Husbandry of a right Use and Application of it.

There are but very few who know how to be idle and innocent. By doing nothing we learn to do Ill. *Spec.*

An idle body is a kind of Monster in the Creation : All Nature is busy about him. How wretched is it to hear People complain, that the Day hangs heavy upon them ; that they do not know what to do with themselves ! How monstrous are such Expressions among Creatures, who can apply themselves to the Duties of Religion and Meditation ; to the Reading of useful Books ; who may exercise themselves in the Pursuits of Knowledge and Virtue, and every Hour of their Lives make themselves wiser and better than they were before ! *Addis.*

Make the most of your Minute (says the Emperor *Aurelius*) and be good for something, while it is in your Power.

This is the supreme Point of Wisdom : To do only such Things at the Time when we are in the greatest Probability of living, which we would do, if we were in the present Expectance of dying.

How unreasonable is it to begin to live, when we can live no longer ! That Man does not live as he should do, who does not reckon upon every Day at his last.

Most Men that affect Sports, make them a principal Part of their Life ; not reflecting, that, while they are diverting the Time, they

are throwing it away. We alter the very Nature and Design of Recreation, when we make a Business of it.

Sir *Philip Sidney* used to say, That he liked Hawking, next to Hunting, *worst*; which implied he had little Esteem for either.

Of all the Diversions of Life, there is none so proper to fill up its empty Spaces, as the Reading of useful and entertaining Authors; and, with that, the Conversation of a well chosen Friend. *Spec.*

A Man of Letters never knows the Plague of Idleness: When the Company of his Friends fails him, he finds a Remedy in Reading, or in Composition. *St. Evr.*

He that is well employed in his Study, though he may seem to do nothing, does the greatest Things yet of all others: He lays down Precepts for the governing of our Lives, and the moderating of our Passions; and obliges human Nature, not only in the present, but in all succeeding Generations. *Sen.*

A wise Man will dispose of Time past to Observation and Reflection; Time present, to Duty; and Time to come, to Providence.

*Epami.*

*Epaminondas*, Prince of *Thebes*, had such Hatred to Idleness, that, finding one of his Captains asleep in the Day-time, he slew him ; for which Act being reproved by his Nobles, he replied, *I left him as I found him*; comparing *idle Men* to *dead Men*.

The Ruins of Time are the Monuments of Mortality.

He that follows his Recreation instead of his Business, shall in a little Time have no Business to follow.

None but a wise Man can employ Leisure well ; and he that makes the best Use of his Time, hath none to spare.

It was a good Saying of *Philip II.* of *Spain* : *Time, and I, will challenge any other two.*

Want is little to be dreaded, when a Man has but a short Time left to be miserable. Of all Poverty, that of the Mind is most deplorable.

All who exceed the Age of Sixty, except the latter Part of it is spent in the Exercise of Virtue, and Contemplation of Futurity, must necessarily fall into an indecent Old-age. An inquisitive and virtuous Soul improves daily in Knowledge ; and though the

Body decays, and all bodily Pleasures with it, Wisdom and Counsel, Piety and Devotion, is the Crown and Glory of Age. *Tat.*

If Age puts an End to our Desires of Pleasure, and does the Business of Virtue, there can be no Cause of Complaint.

Things past, present, and to come, are strangely uniform, and of a Colour; so that, upon the Matter, forty Years of human Life may serve for a Sample of ten thousand.

Of all Prodigality, that of Time is the worst.

Should the greatest Part of People sit down, and draw up a particular Account of their Time, what a shameful Bill would it be! so much extraordinary for Eating, Drinking, and Sleeping, beyond what Nature requires; so much in Revelling and Wantonness; so much for the Recovery of the last Night's Intemperance; so much in Gaming, Plays, and Masquerades; so much in paying and receiving formal and impertinent Visits, in idle and foolish Prating, in censuring and reviling our Neighbours; so much in dressing our Bodies, and talking of Fashions; and so much wasted and lost in doing nothing. *Dn. Sherl.*



It was a memorable Practice of *Vespasian*, throughout the Course of his whole Life: He called himself to an Account every Night for the Actions of the past Day; and, as often as he found he had slipt any one Day without doing some Good, he entered upon his Diary this Memorial, *I have lost a Day.*

The greatest Loss of Time is Delay and Expectation, which depends upon the Future. We let go the present, which we have in our Power, and look forward to that which depends upon Chance, and so quit a Certainty for an Uncertainty. *Sen.*

The Inconstancy of Man's Nature, and the Mutability of Things, occasion endless Revolutions: We either improve or grow worse continually.

It is with our Time, as with our Estates; a good Husband makes a little go a great Way.

Some Men are exceeding diligent in acquiring a vast Compass of Learning; some in aspiring to Honours and Preferments; some in heaping up Riches; others are intent upon Pleasures and Diversions; Hunting, or Play, or vain Contrivances, to pass away their Time: Others are taken up in

useless Speculations : Others set up for Men of Business, and spend all their Days in Hurry and Noise : But, amidst this Variety, few apply themselves to the true Wisdom, which should direct their Lives. *Charron.*

It is the great Art and Philosophy of Life to make the best of the present, whether it be good, or bad ; and to bear the one with Resignation and Patience, and enjoy the other with Thankfulness and Moderation.

The Time present is the only Time we have to repent in, to serve God, to do Good to Men, to improve our Knowledge, to exercise our Graces, and to prepare for a blessed Immortality. *Dn. Sherl.*

Within a while the Earth shall cover us all ; and then she herself shall have her Change : Now any Man that shall consider this, can he otherwise but contemn, in his Heart, and despise all worldly Things ? *M. Aurel.*

There is no Man but hath a Soul ; and, if he will look carefully to that, he need not complain for Want of Business : Where there are so many Corruptions to mortify, so many Inclinations to watch over, so many Temptations to resist, the Graces of God

to improve, and former Neglects of all these to lament, sure there can never want sufficient Employment; for all these require Time: And so Men at their Deaths find; for those who have lived carelessly, and wasted their Time, would then give all the World to redeem it.

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Of RETIREMENT *and the* PRIVATE  
LIFE.

**I**T is an extraordinary Attainment, and shews a well-composed Mind, when a Man loves to keep Company with himself; and a Virtue, as well as Advantage, to take Satisfaction and Content in that Enjoyment. *Char.*

Solitude can be well fitted, and set right, but upon very few Persons: They must have Knowledge enough of the World, to see the Follies of it; and enough Virtue to despise all Vanity. *Cowley.*

He that has renounced external Things, and withdrawn into himself, is invincible: The World to him is as a Prison, and Solitude a Paradise. *Bona.*

There is a vast Difference between the *dull* Person that is really so, and the *thinking* Person that seems so: Tho' both are not good Company for others, yet the latter is excellent Company to himself.

The more a Man is contemplative, the more happy he is, and assimilated to the Divine Essence. *Aristot.*

Solitude

Solitude relieves us, when we are sick of Company ; and Conversation, when we are weary of being alone.

As too long a Retirement weakens the Mind, so too much Company dissipates it.

By *Reading* we enjoy the Dead, by *Conversation* the Living, and by *Contemplation*, ourselves : Reading enriches the Memory, Conversation polishes the Wit, and Contemplation improves the Judgment : Of these, Reading is the most important, which furnishes both the others.

A Man may be a first Rate in Virtue and true Value, and yet be very obscure as to the World at the same Time. *M. Aurel.*

Self-Sufficiency and Self-Satisfaction are but other Words for Happiness ; and these are never to be had, but by learning to entertain ourselves well with our own Thoughts. *Char.*

*Antisthenes*, the Philosopher, being asked, What Fruit he gained by his Studies ? answered he had learned to live and converse with himself.

The silent Virtues of a good Man in Solitude are more amiable than all the noisy Honours of active Life. *Mr. Pope.*

That



That calm and elegant Satisfaction, which the Vulgar call Melancholy, is the true and proper Delight of Men of Knowledge and Virtue. What we take for Diversion is but a mean Way of Entertainment, in Comparison of that which is considering and knowing ourselves. *Tat.*

It is the Character of a consummate Merit to be able to live in a Retreat with Honour, after one has lived in Public with Splendor. *St. Evr.*

*Charles V*, Emperor of Germany, resigned all his Dominions, and retired to a Monastery ; had his own Funeral celebrated before his Face ; and left this Testimony of the Christian Religion, *That the sincere Profession of it had in it Sweets and Joys that Courts were Strangers to.*

*Sir Francis Walsingham*, towards the End of his Life, grew very melancholy, and writ to the Lord *Burleigh* to this Purpose : We have lived long enough to our Country, to our Fortunes, and to our Sovereign : It is high Time we begin to live to ourselves, and to our God.

*Sir Henry Wotton*, who had gone on several Embassies, and was intimate with the greatest Princes, chose from all to retire ; saying, The utmost Happiness a Man could attain

attain to, was to be at Leisure to *be*, and to do Good; never reflecting on his former Years, but with Tears he would say, *How much Time have I to repent of! and how little to do it in!*

He who resigns the World, is in constant Possession of a serene Mind; but he who follows the Pleasures of it, meets with nothing but Remorse and Confusion. *Spec.*

The *Country* is the Place from whence the *Court*, as in its true Distance, appears full of Charms, and worthy our Admiration: But, if a Man come near it, its Perfections decrease, just as those of a fine *Landskip*, when you behold it at a close View.

*Princes*, and their *Grandeess*, of all Men are the unhappiest; for they live least alone.

A first Minister of State has not so much Business in Public, as a wise Man has in Private. *Cowley.*

A solitary Life has no Charms for an ambitious Mind. *Abp. of Camb.*

True Happiness is of a retired Nature, and an Enemy to Pomp and Noise: It arises, in the first Place, from the Enjoyment of one's self; and, in the next, from the Friendship and Conversation of a few select Companions.

The

The Man that lives retired, lives quiet; he fears no-body, of whom no-body is afraid. He that stands below upon the firm Ground, need not fear falling.

To live at a Distance from, yet near enough to do Good to Men, is acting like a benign Deity on Earth. Abp. of *Camb.*

It was an excellent Saying of the elder *Scipio Africanus*, that he never was less alone than when alone.

A wise Man, that lives up to the Principles of Reason and Virtue, if one consider him in his Solitude, as taking in the System of the Universe, observing the mutual Dependence and Harmony, by which the whole Frame of it hangs together, raising his Thoughts with magnificent Ideas of Providence; makes a nobler Figure in the Eye of an intelligent Being, than the greatest Conqueror amidst all the Poms and Solemnities of a Triumph. *Tat.*

Tho' the continued Traverses of Fortune may make us out of Humour with the World; yet nothing but a noble Inclination to Virtue and Philosophy can make us happy in Retirement.

The Pleasure which affects a human Mind with the most lively and transporting Touches,

Touces, is the Sense, that we act in the Eye of infinite Wisdom, Power, and Goodness, that will crown our virtuous Endeavours here, with a Happiness hereafter, large as our Desires, and lasting as our immortal Souls : Without this the highest State of Life is insipid, and with it the lowest is a Paradise. *Addis.*

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Of SCEPTICISM and INFIDELITY.

**I**T was a Saying among the Ancients, that even *Jupiter* could not please all : But we find now, that the true God himself is not free from the Imputation of his audacious Creatures, who impiously presume to quarrel with his Revelations, as well as his Providence; and express no more Reverence to what he hath dictated, than to what he doth. *R. Boyle.*

We are fallen into an Age of *vain Philosophy* (as the *Apostle* calls it) and so desperately over-run with *Drolls* and *Sceptics*, that there is hardly any Thing so certain and so sacred, that is not exposed to Question or Contempt. *Sir R. L'Estr.*

God hath expressly declared, that Death shall open a Passage to a blessed Eternity ; and yet some have Doubts and Diffidence about it. What is this, but to be a Stranger to the Divine Attributes, and distrust the Promises of our Saviour ; to fail in the main Requisites of a Christian, and turn Infidel in a Society of Believers ? *Col.*

Our



Our present Sticklers for Atheism consist chiefly of such who never troubled themselves so much as to understand the first Principles of Religion : Their Study hath been employed another Way, *viz.* in courtly Forms of Speech, and Punctilio's of Action; in fashionable Garbs, and artificial Luxuries: But, as for the severer and more useful Studies, they bequeath them to the *dull* Men of Sense and Reason. Dr. Scott.

I can hardly think that Man to be in his right Mind, says *Cicero*, who is destitute of Religion.

An Atheist is the most vain Pretender to Reason in the World : The whole Strength of Atheism consists in contradicting the universal Reason of Mankind. They have no Principles, nor can have any ; and therefore they can never reason, but only confidently deny and affirm. Dn. Sherl.

*Practical Atheism* has always been the grand Support of *Speculative*; and deservedly esteemed no less dangerous in its Tendency and Effects.

Nothing can be plainer, than that Ignorance and Vice are two Ingredients absolutely necessary in the Composition of *Free-Thinkers*, who, in Propriety of Speech, are no Thinkers at all. Dn. Swift.

They lye, says *Seneca*, who say they believe there is no God : Tho' they may profess this somewhat confidently in the Day-time, when they are in Company ; yet in the Night, and alone, they have doubtful Thoughts about it.

God never wrought a Miracle to convince *Atheism*, because his ordinary Works convince it. *Ld. Bacon.*

Nothing is so important to any Man, as his own State and Condition ; nothing so amazing as Eternity : If therefore we find Persons indifferent to the Loss of their Being, and to the Danger of endless Misery ; 'tis impossible that this Temper should be natural. *M. Pascal.*

If Men understand not the Evidence of Religion, the more Shame it is for them ; but then immediately to leap out of Ignorance into Atheism is first to play the Fool, and then run stark-mad upon it. *Dr. Scott.*

'Tis a certain Maxim, that such Persons as take themselves out of God's Protection, are always at a Loss, and know not how to dispose of themselves.

There is not a more ridiculous Animal than an Atheist, in his Retirement. *Spec. Cicero*

*Cicero* hath observed, that no Kind of Men are more afraid of God, than such as pretend not to believe his Being: These are the Men who above all others are most liable to be affected with Dread and Trembling, more especially in the Time of Sickness, and the Approaches of Death.

While we are in this Life, our best and securest Condition is exposed to a World of bad and uncomfortable Accidents, which we have neither the Wisdom to foresee, nor the Power to prevent: And where shall we find Relief, if there be no God?

Superstition renders a Man a Fool, and Scepticism makes him mad.

We have a Thing called Reason within us, which is very ingenious in giving Stings to our Miseries, and vexing us with cutting Reflections of them; but is not able to qualify one Grief, or minister the least of any solid Comfort to us. *Dr. Scott.*

No Man living can find where the Depth of Reason lies, in denying every Thing, and proving nothing; in questioning the Truth of first Principles, and bidding Defiance to the common Sense of all Mankind. *Dr. Trapp.*

As

As the irresolute Man can never perform any Action well ; so he that is not resolved in Religion, can be resolved in nothing else.

Whoever believes himself free from the Obligations of *Divine Precepts*, cannot look on himself as bound by any *human Laws*.

To make up a confirmed *Atheist*, there must be a continued Series of the most resolute Opposition to all sound Reason, Conscience, Consideration, and all Degrees of Moral Virtue, with whatsoever else illustrates the true Dignity of our Nature.

The Impossibility of proving there is no GOD is a Demonstration, that there is one.

Though Hell is generally acknowledged both as the Fountain and Receptacle of all Wickedness; yet so great a Monster as *Speculative Atheism* never was, nor will be found there.

If Knowledge without Religion were highly valuable, nothing would be more so than the Devil.

'This is an *Axiom*, evident by the very Light of Nature, *That GOD will reward every Man according to his Works in this Life*. That there are future Rewards and Punishments, is a Doctrine universally as-  
fented

presented to by all Nations and Religions ; and there is not any first Principle in Philosophy, in which Mankind are more generally agreed.

Scepticism, and a resolute Doubting, after sufficient Evidence, is a greater Enemy to Philosophy, and true Knowledge, than Incredulity itself ; the latter of which may proceed in some Fallhoods ; but the former will never suffer us to acknowledge any Truth.

Licentiousness in Opinion always makes way for Licentiousness in Practice.

When a Man jests upon Religion, or declares it is indifferent what Religion we are of, it is most certain, that himself is of no Religion at all.

My Lord *Bacon*, towards the latter End of his Life, said, that a little Smattering in Philosophy would lead a Man to Atheism ; but a thorough Insight into it will lead a Man back again to a first Cause ; and that the first Principle of right Reason is Religion : And seriously professed, that, after all his Studies and Inquisitions, he durst not die with any other Thoughts than those Religion taught as it is professed among the Christians.

M

There



There are few Things Reason can discover with so much Certainty and Ease, as its own Insufficiency : Those who are ignorant of this Imperfection, are the greatest Proofs of it. *Col.*

We have heard of some particular Men that have been reputed Atheists ; but never of any Country, or Society of Men, that professed Atheism. The World in general was ever so far from believing no God, that they were prone to believe many Gods ; and from the Infancy of it, that Opinion grew, and increased with it.

The *Egyptians* of old, tho' of all others the most infamous for their Multiplying of Gods, yet did assert *one* Maker and chief Governor of the World, under whom they did suppose several subordinate Deities ; who, as his Deputies, did preside over several Parts of the Universe. *Bp. Wilkins.*

The Consent of all Men, says *Seneca*, is of very great Weight with us. A Mark that a Thing is true, is when it appears so to all the World. Thus we conclude there is a Divinity, because all Men believe it, there being no Nations, how corrupt soever they be, which deny it.

It is certain there never was a Man that said, there was no God, but he wished it first.

I never had a Sight of my Soul (says the Emperor *Aurelius*) and yet I have a great Value for it, because it is discoverable by its Operations ; and, by my constant Experience of the Power of God, I have a Proof of his Being, and a Reason for my Veneration.

As Atheism is in all Respects hateful, so in this, that it depriveth human Nature of the Means to exalt itself above human Frailty. *Ld. Bacon.*

There never was any such Thing since the Fall of Man as what some call the Religion of Nature, that is, a Religion without a Saviour: All that Mercy and Goodness, which God hath ever since the Fall shewn to Sinners, in forgiving true Penitents, and rewarding pious and virtuous Men, is owing to this Promise, and to the Accomplishment of it. *Dn. Sberl.*

Natural Theology is, in itself, a poor weak Thing ; and Reason unassisted has not been able to carry the clearest Philosophers very far, in their Pursuits after divine Matters : We have seen this in practical Truths ; and the Reason lies stronger in such as are speculative. *Baker.*

A Body of *Ethics*, proved to be the Law of Nature, from Principles of Reason, and teaching all the Duties of Life, I think nobody will say the World had before our Saviour's Time. Mr. *Locke*.

The *Men of Reason*, who think natural Reason sufficient for all the Purposes of Religion, reject all Revelation, and consequently all divine Promises, which can be known only by Revelation. Dn. *Sherl*.

God hath wisely provided, in his present Administration of Things, to give us Instances enough of his just Procedure towards the Good and Bad; and yet to leave us Instances enough of unrewarded Virtue, and prosperous Wickedness, to assure us he intends an After-reckoning. Dr. *Scott*.

There is this great Mischief always attending Disputes about Religion, that, while our Heads are so busily employed in discussing its *Truth*, our Hearts are in Danger of losing its *Power* and *Efficacy*. Many, from a Denial of the *three Persons*, at last advance to a Denial of the *one G O D*. Dr. *Trapp*.

An intemperate Curiosity, that rudely rushes upon a sacred Mystery without any Reverence to its awful Retirements, has done near as much Mischief to Christianity, as Infidelity itself.

It

It is observable, that the present *Deists* have not drawn and published any Scheme of Religion, or Catalogue of the Duties they are obliged to perform, or whence such Obligations arise. They do not tell us, that they look on Man as an accountable Creature; nor, if they do, for what, and to whom, or when, that Account is to be made, and what Rewards and Punishments will attend it.

An Atheist is got one Point beyond the Devils; for *they believe, and tremble.*

How can we expect to understand the Mysteries of *Providence*, since we cannot understand the Works of *Nature*.

As Infidelity is the greatest Sin, so for God to give a Man over to it is the greatest Punishment.

'Twas good Counsel given to the *Athenians*, To be sure that King *Philip* was dead, before they expressed their Joy at the Report of it, lest they might find him alive to revenge their hasty Triumph. The like Advice may be proper to all Unbelievers: Let them be sure there is no God, before they presume to defy him, lest they find him at last to assert his Being to their Destruction.

Impenitency is the undoubted Issue of Incredulity.

I should think it much more easy and rational (says my Lord *Bacon*) to believe all the Fables in the *Poets*, the *Legend*, the *Talmud*, and the *Alcoran*, than that this universal Frame should be without a Creator and Governor.

All Philosophers agree, that, tho' Matter itself is changed into a thousand different Shapes, yet not any one Particle of it utterly perishes : Much less can we think, that God destroys any Principle of Life, which he has made by Nature immortal. *Do. Sberl.*

He that walks only by the Light of Nature, walks in Darkness.

The learned Earl of *Northampton*, being troubled with Atheistical Suggestions, put them all off this Way, *viz.* If I could give any Account how myself, or any Thing else, had a Being without God ; how there came so uniform and so constant a Consent of Mankind, of all Ages, Tempers, and Educations (otherwise differing so much in their Apprehensions) about the Being of God, the Immortality of the Soul, and Religion ; in which they could not likely either deceive so many, or, being so many, could not be deceived, I could be an Atheist.

Nothing



Nothing has more Horror than Annihilation. The worst that good Men can fear, is the best that evil can wish for ; which is the Dissolution of the Soul in Death. *Card.*

It has been rightly observed, that in one Point the *Atheist* is the most credulous Man in the World, who believes the Universe to be the Production of Chance.

When an *Atheist* disputes with a Christian against Providence, if he will say any Thing to the Purpose, he must dispute against Providence upon the Supposition of another Life; and prove, that the eternal Rewards and Punishments of the next World cannot vindicate the Wisdom and Justice of Providence in this. This is the true State of the Controversy : Bring them to this Issue, and they will find little to say, which will give any Trouble to a wise Man to answer. *Dn. Sherl.*

They that deny a God, destroy Man's Nobility; for certainly Man is of Kin to the Beasts by his Body; and, if he be not of Kin to God by his Spirit, he is an ignoble Creature. *Ld. Bacon.*

They have gained a great Prize indeed, (says *Cicero*) who have persuaded themselves to believe, that, when Death comes, they shall utterly perish! What Comfort is there,

What is there to be boasted of, in that Opinion? If in this I err, *says he*, that I think the Souls of Men immortal, I err with Pleasure; nor will I ever, whilst I live, be forced out of an Opinion, which yields me so much Delight.

The Foundations of all Religion lie in two Things, that there is a God who rules the World, and that the Souls of Men are capable of subsisting after Death: *For he that comes unto G O D, must believe that he is, and that he is a Rewarder of them that seek him.* So that, if these Things be not supposed as most agreeable to human Reason, we cannot imagine upon what Grounds Mankind should embrace any Way of Religion at all. *Bp. Stil.*

If the Soul exist not after Death, all Dissertation concerning future Felicity or Infelicity must be vain and absurd. *Plato's Apol.*

Why should G O D exercise so much Patience towards wicked Men, and bear so long with them, were it not in great Goodness to give them Time for Repentance, that they may escape eternal Miseries? Why should he afflict good Men all their Lives, whose Virtues deserve a more prosperous Fortune, only to exercise their Faith and Patience, and to advance them still to more

more divine Perfections ; unless he intended to reward their present Sufferings, and their eminent Virtue, with a brighter and more glorious Crown ? Dn. *Sherl.*

The Riches of Imagination are poor, and all the Rivers of Eloquence are dry, in supplying Thought on an infinite Subject.

That all temporal worldly Blessings are common both to Good and Bad, the *Stoics* saw : That this, if there were no more in it than so, could not stand with God's Justice and Goodness (which to deny is to deny that there is a God) they saw likewise. Upon this Ground *Plato's* Illation was, That after this Life there must needs be a Judgment, when both Good and Bad shall according to their Deeds be rewarded.

As practical, so speculative Wickedness has usually another Aspect, when it stands in the Shadow of Death, than in the dazzling Beams of Health and Vigour.

The learned Mr. *Selden*, not long before he died, sent for Bishop *Usher* and Dr. *Langbain*, and discoursed to them to this Purpose, that he had surveyed most Parts of Learning yet could not recollect any Passage out of those infinite *Books* and *Manuscripts* he was Master of, wherein he could rest his Soul, save of the *Holy Scriptures*.

All Sorts of Men that have gone before us into an eternal State, have left this great Observation behind them, that upon Experience they have found, that what vain Thoughts soever Men may, in the Heat of their Youth, entertain of *Religion*, they will, sooner or later, feel a Testimony God hath given it in every Man's Breast, which will one Day make them serious, either by the inexpressible Fears, Terrors, and Agonies of a troubled Mind, or the inconceivable Peace, Comfort, and Joy of a good Conscience.

The Zeal of spreading *Atheism* is, if possible, more absurd than *Atheism* itself. The Truth of it is, the greatest Number of this Set of Men are those, who, for Want of a virtuous Education, or examining the Grounds of Religion, know so very little of the Matter, that their Infidelity is but another Term for their Ignorance. *Spec.*

St. *Paul* tells us, that the Gospel of our *Saviour* contains the last and great Confirmation of another Life ; for *he hath brought Life and Immortality to Light by the Gospel*. And this is the only sure Foundation of our Hopes : We want no other Arguments but this : and it seems as impertinent and superfluous to use them, as it would be to prove that by Reason, which we know by Sense :

or to insist on some Probabilities and moral Arguments, when we can demonstrate.  
Dn. Sherl.

It is no Diminishing to Revelation, that Reason gives its Suffrage too to the Truths Revelation has discovered. But it is our Mistake to think, that, because Reason confirms them to us, we had the first certain Knowledge of them from thence, and in that clear Evidence we now possess them.  
Mr. Locke.

If we believe that God is, and act consonantly, we shall be *safe*, if he be *not*; and eternally *happy*, if he *be*; Whereas if we believe, that he is *not*, we are sure to be *miserable* for ever, if he *be*; and are only *safe*, from being miserable for ever, if he be *not*.  
Dr. Scott.

What is this Life, but a Circulation of little mean Actions? We lie down and rise again, dress and undress, feed and wax hungry, work, or play, and are weary, and then we lie down again, and the Circle returns. We spend the Day in Trifles, and, when the Night comes, we throw ourselves into the Bed of Folly, amongst Dreams, and broken Thoughts, and wild Imaginations. Our Reason lies asleep by us, and we are, for the Time, as errant Brutes.



as those that sleep in the Stalls, or in the Fields. Are not the Capacities of Man higher than these ? And ought not his Ambition and Expectation to be greater ? Let us be Adventurers for another World ; it is at least a fair and noble Chance ; and there is nothing in this worth our Thoughts, or our Passions. If we should be disappointed, we are still no worse than the rest of our Fellow Mortals ; and, if we succeed in our Expectations, we are eternally happy. *Bur.*  
*Theo.*

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REFLECTIONS, MORAL *and* DIVINE.

**D**ISCOURSES of Morality, and Reflections upon human Nature, are the best Means we can make use of to improve our Minds, and gain a true Knowledge of ourselves ; and consequently to recover our Souls out of the Vice, Ignorance, and Prejudice, which naturally cleave to them.  
*Spec.*

The first Consideration a wise Man fixeth upon, is the great End of his Creation ; what it is, and wherein it consists : The next is, of the most proper Means to that End.

There is nothing which favours and falls in with the natural Greatness and Dignity of human Nature, so much as Religion ; which does not only promise the intire Refinement of the Mind, but the Glorifying of the Body, and the Immortality of both.  
*Tat.*

If you would improve in Wisdom, says *Epictetus*, you must be content to be thought foolish for neglecting the Things of the World.

He

He that makes any thing his chiefest Good, wherein Virtue, Reason, and Humanity, do not bear a Part, can never do the Offices of Friendship, Justice, or Liberality. *Cicero.*

Wisdom allows nothing to be good, that will not be so for ever ; no Man to be happy, but he that needs no other Happiness than what he has within himself ; no Man to be great or powerful, that is not Master of himself. *Seneca.*

Every State and Condition of Life, if attended with Virtue, is undisturbed and delightful ; but, when Vice is intermixt, it renders even Things that appear splendid, sumptuous, and magnificent, distasteful and uneasy to the Possessor. *Plutarch.*

Religion is nothing else but the Knowledge of the most excellent Truths, the Contemplation of the most glorious Objects, and the Hope of the most ravishing Pleasures ; and the Practice of such Duties as are most serviceable to our Happiness, and to our Peace, our Health, our Honour, our Prosperity, and our eternal Welfare.

Virtue is like precious Odours, most fragrant by being crushed : For Prosperity best discovers Vice ; but Adversity best discovers Virtue. *Ld. Bacon.*

The

The chiefeſt Properties of Wiſdom are, to be mindful of Things paſt, careful for Things preſent, and provident for Things to come. *Sir W. Ral.*

When a Man has once got a Habit of Virtue, all his Actions are equal.

The firſt Step towards Virtue is to abſtain from Vice. No Man has true ſound Senſe, who is immoral. *Spec.*

Omiſſion of Good is a Commiſſion of Evil.

A good Man is influenced by God himſelf, and has a kind of Divinity within him. *Seneca.*

Virtue needs no outward Pomp; her very Countenance is ſo full of Majeſty, that the Proudeſt pay her Reſpect, and the Profaneſt are awed by her Preſence.

It is a great Diſgrace to Religion to imagine, that it is an Enemy to Mirth and Chearfulneſs; and a ſevere Exactor of penſive Looks, and ſolemn Faces. *Dr. Scott.*

The true Spirit of Religion cheers as well as compoſes the Soul: It is not the Buſineſs of Virtue to extirpate the Affections of the Mind, but to regulate them. *Spec.*

All

All Virtues are in Agreement : All Vices are at Variance. *Sen.*

Were there but one virtuous Man in the World, he would hold up his Head with Confidence and Honour ; he would shame the World, and not the World him. *Dr. South.*

Any Sin, committed in Jest, is greater than when it is done in Earnest.

Tho' it be a Truth very little received, that Virtue is its own Reward ; it is surely an undeniable one, that Vice is its own Punishment.

The Sum of Christianity or Morality is, *Give, and forgive ; bear, and forbear.*

If a Man would but consult this Golden Rule *of dealing as he would be dealt by* ; those very Passions, which incline him to *wrong* others, would instruct him to *right* them.

He who makes an Idol of his Interest, makes a Martyr of his Integrity.

It is usually seen, that the wiser Men are about the Things of this World, the less wise they are about the Things of the next. *Bp. Gibson.*

The principal Point of Wisdom is, to know how to value Things just as they deserve.



deserve. There is nothing in the World worth being a Knave for.

He who increases the Endearment of Life increases at the same Time the Terrors of Death. *Dr. Young.*

The Neglecting of the Study of true Wisdom (says an eminent Writer) will revenge itself ; the Despisers of it not being able to do well in their greatest Prosperity, and the Lovers of it not doing ill in their lowest Adversities.

If thou take Pains in what is good, the Pains vanish, the Good remains : If thou take Pleasure in what is evil, the Evil remains, and the Pleasure vanisheth. What art thou the worse for Pains, or the better for Pleasure, when both are past ?

Virtue commands good Mens Respect, and all Mens Honour ; and banishes every Kind of Deformity from the Person in whom it resides.

Tho' a great Man precede us by reason of his Dignity, we may go before him in the Way of Perfection.

It is insolent, as well as unnatural, to trample upon the venerable Decays of human Nature : He that acts in this Manner, does but expose his own future

Con-

Condition, and laugh at himself beforehand. *Spec.*

The Diseases of the Body are better discovered, when they increase ; but the Diseases of the Soul grow more obscure, and the most sick are the least sensible. *Seneca.*

Human Frailty is no Excuse for criminal Immorality.

Every Man, committing a Trespass, is the Prisoner of Justice, as soon as he hath done it. *Plut.*

As many as are the Difficulties which *Virtue* has to encounter in this World, her Force is yet superior. *E. of Shaftsb.*

No body giving Attention to *Diogenes*, while he discoursed of Virtue, he fell a singing ; and, every one crouding to hear him, Great Gods ! said he, how much more is Folly admired than Wisdom !

Nothing is more ridiculous than to be serious about Trifles, and to be trifling about serious Matters.

The total Loss of Reason is less deplorable, than the total Depravation of it. *Cowley.*

Wisdom and Virtue make the Poor rich, and the Rich honourable.

Virtue

Virtue is a steady Principle, and gives Stability to every Thing else ; though while good Men live in a giddy and rolling World, they must, in some Measure, feel its uncertain Motions. Dn. *Sherl.*

Religion is the best *Armour* in the World, but the worst *Cloak*.

The Hypocrite is never so far from being a good Christian, as when he looks likest one.

All earthly Delights are sweeter in the Expectation, than the Enjoyment ; all spiritual Pleasures more in Fruition than Expectation.

The Days of Pleasure are often the Vigils of Repentance. *Gracian.*

It is always Term-Time in the Court of Conscience.

The Desire of Power in Excess caused the Angels to fall ; the Desire of Knowledge in Excess caused Man to fall ; but in Charity there is no Excess. Ld. *Bacon.*

Charity makes the best Construction of Things and Persons, excuses Weakness, extenuates Miscarriages, makes the best of every Thing, forgives every body, and serves all.

It

It fareth with Men of an evil Conscience, when they must die, as it does with riotous Spendthrifts, when they must pay their Debts : They will not come to an Account, for the Distrust they have of their Ability to satisfy for what they have done. *Rickl.*

There is hardly any wicked Man, but, when his own Case is represented to him under the Person of another, will freely enough pass Sentence against the Wickedness he himself is guilty of.

The *Arabians* have a Saying, It is not good to jest with God, Death, or the Devil : For the First neither can nor will be mocked ; the Second mocks all Men one Time or another ; and the Third puts an eternal Sarcasm on those that are too familiar with him.

One of the greatest Artifices the Devil uses to engage Men in Vice and Debauchery, is to fasten Names of Contempt on certain Virtues ; and to fill weak Souls with a foolish Fear of passing for scrupulous, should they desire to put them in Practice. *M. Pascal.*

It is said of *Socrates*, Whether he is teaching the Rules of an exact Morality, whether he is answering his corrupt Judges, whether he is receiving Sentence of Death,

or

or swallowing the Poison, he is still the same Man ; that is to say, calm, quiet, undisturbed, intrepid ; in a Word, wise to the last.

When a Man has got such a great and exalted Soul, as that he can look upon Life and Death, Riches and Poverty, with Indifference ; and closely adheres to Honesty, in whatever Shape she presents herself ; then it is, that Virtue appears with such a Brightness, as that all the World must admire her Beauties. *Cicero.*

Where there is no Conflict, there can be no Conquest ; where there is no Conquest, there is no Crown.

In human Life there is a constant Change of Fortune ; and it is unreasonable to expect an Exemption from the common Fate : Life itself decays, and all Things are daily on the Change. *Plut.*

It was said by one of the *Ancients*, that Trouble marched before Virtue, and after Vice ; but Pleasure followed Virtue, and Vice was followed by Repentance.

To love the Public, to study universal Good, and to promote the Interest of the whole World, as far as lies within our Power,



Power, is the Height of Goodness, and makes that Temper which we call *Divine*. E. of *Shaftsb.*

A firm Faith, and true Honesty, are not to be forced by Necessity, or corrupted by Reward.

A little Wrong, done to another, is a great Injury done to ourselves. The severest Punishment of an Injury is the Conscience of having done it; and no Man suffers more than he that is turned over to the Pain of Repentance.

The Want of Justice is not only condemned, but the Want of Mercy: The rich Man went to Hell for not relieving *Lazarus*, tho' he wronged him not.

It costs us more to be miserable, than would make us perfectly happy: How cheap and easy to us is the Service of Virtue, and how dear do we pay for our Vices!

The Seeds of all the Virtues are implanted in us with the first Stamina of our Frame.

We may be as good as we please, if we please to be good. *Dr. Barrow.*

We can strike up Bargains, and make Contracts, by Proxy; but all Men must work out their Salvation in Person.

No Man should be confident of his own Merit;

Merit ; the Best err : Neither should any rely too much upon his own Judgment ; for the Wisest are deceived.

Nothing can give us so just a Notion of the Depravity of Mankind in general, as an exact Knowledge of our own Corruptions in particular.

A virtuous Man may be innocently revenged of his Enemies, by persisting in well-doing ; and a wicked Man, by reforming his Life.

Most Men are afraid of a bad Name ; but few fear their Consciences. *Pliny.*

No Man ever offended his own Conscience, but first or last it was revenged upon him for it. *Dr. South.*

It was an admirable Saying of *Plutarch*, that a City may as well be built in the Air, as a Commonwealth or Kingdom be either constituted or conserved, without the Support of Religion.

*Alexander Severus* allowed *Christianity* out of Love to that one Precept, *Do not that to another, which thou wouldst not have done to thyself.*

It is a miserable Folly to be wise in Wickedness.

The more a Man presumes, the greater Reason he hath to fear.

The Fear of Hell does a great deal towards the keeping of us in our Way to Heaven ; and, if it were not for the Penalty, the Laws neither of GOD, nor of Man, would be obeyed. Sir R. L'Estr.

Heaven's Gate is streight, but not shut up ; tho' but few enter, all may.

We ought to think ourselves very happy, in that we know enough to make us happy. If we are not so happy as we desire, it is well we are not so miserable as we deserve. There are none but have received more Good than they have done, and done more Evil than they have suffered.

Divine Meditations do not only in Power subdue all sensual Pleasures, but also far exceed them in Sweetness and Delight. Ld. Bacon.

To be furious in Religion is to be *irreligiously* religious. Persecution can be no Argument to persuade, nor Violence the Way to Conversion.

The *Mexicans* salute their new-born Infants in this Manner : *Child, thou art come into the World to suffer : Endure, and hold thy Peace.*

Were Angels, if they look into the Ways of Men, to give in their Catalogue of Worthies, how different would it be from that which any of our own Species would draw up ! We are dazzled with the Splendor of Titles, the Ostentation of Learning, the Noise of Victories : They, on the contrary, see the Philosopher in the Cottage, who possesses his Soul in Patience and Thankfulness, under the Pressures of what little Minds call Poverty and Distress. The Evening's Walk of a wise Man is more illustrious in their Sight, than the March of a General at the Head of an hundred thousand Men. A Contemplation of God's Works, a generous Concern for the Good of Mankind, and unfeigned Exercise of Humility, only denominate Men great and glorious. *Addis.*

Several who have tasted all the Pleasures of Sin, forsake it, and come over to Virtue : But there is scarce an Instance to be found of any that had well experimented the Delights of Virtue, that ever could be drawn off from it, or find in his Heart to fall back to his former Course.

Virtue has so sweet a Power, that every one will wear her Livery, tho' few do her Service.

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The first of all Virtues is Innocence ; the next is Modesty. If we banish Modesty out of the World, she carries away with her half the Virtue that is in it. *Spec.*

All our Wisdom and Happiness consists summarily in the Knowledge of God, and ourselves. To *know*, and to *do*, is the Compendium of our Duty.

To do Evil for Evil is human Corruption ; to do Good for Good is civil Retribution ; but to do Good for Evil is Christian Perfection.

A peaceful Conscience, honest Thoughts, virtuous Actions, and an Indifference for casual Events, are Blessings without End or Measure : This consummated State of Felicity is only a Submission to the Dictate of right Nature : The Foundation of it is Wisdom and Virtue ; the Knowledge of what we ought to do, and the Conformity of the Will to that Knowledge. *Sen.*

Sir *W. Raleigh*, discoursing with some Friends in the *Tower*, of *Happiness*, urged, that it was not only a Freedom from Diseases and Pains of the Body, but from Anxiety and Vexation of Spirit ; not only to enjoy the Pleasures of Sense, but Peace of Conscience, and inward Tranquillity : And this  
Hap-



Happiness, so suitable to the Immortality of our Souls, and the eternal State we must live in, is only to be met with in Religion.

What can be more suitable to a rational Creature, than to employ Reason to contemplate that Divine Being, which is both the Author of its Reason, and noblest Object about which it can possibly be employed ?  
*R. Boyle.*

How is it possible, that Mankind, which toils out a weary Life in eager Pursuits of every *Appearance of Good*, should forget that which we confess the Supreme ? *Dr. Young.*

We have a great Work on our Hands ; the Gospel-Promises to believe ; the Commands to obey ; Temptations to resist ; Passions to conquer : And this must be done, or we are undone.

Religion is exalted Reason, refined from the grosser Parts of it : It is both the Foundation and Crown of all Virtues : It is Morality improved, and raised to its Height, by being carried nearer Heaven, the only Place where Perfection resideth. *M. of Hal.*

A firm Faith is the best Divinity, a good Life the best Philosophy, a clear Conscience the best Law, Honesty the best Policy, and Temperance the best Physic.

Every Virtue gives a Man a Degree of Felicity in some Kind : Honesty gives a Man a good Report ; Justice, Estimation ; Prudence, Respect ; Courtesy and Liberality, Affection ; Temperance gives Health ; Fortitude, a quiet Mind, not to be moved by any Adversity. *Sir Fra. Wals.*

Virtue is a Blessing which Man alone possesses, and no other Creature has any Title to but himself. All is nothing without her, and she alone is all. The other Blessings of this Life are oftentimes imaginary : She is always real. She is the Soul of the Soul, the Life of Life, and Crown of all Perfections. If mortal Excellence be worthy of our Desires, sure the Eternal ought to be the Object of our Ambition. *Gracian.*

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*Of DEATH and ETERNITY.*

**T**HERE is not a more effectual Way to revive the true Spirit of Christianity, than seriously to meditate on what we commonly call the four last Things, *Death, Judgment, Heaven, and Hell.* Dn. Sherl.

Destiny has decreed all Men to die ; but to die well is the particular Privilege of the Virtuous and Good.

Our Decays are as much the Work of Nature, as the first Principles of our Being. We die as fast as we live. Every Moment subtracts from our Duration on Earth, as much as it adds to it.

As there is no Covenant to be made with Death, so no Agreement for the Arrest and Stay of Time: It keeps its Pace, whether we redeem and use it well, or no.

If we would reason right, and compute upon the Notion of Eternity, we should not be much concerned, whether our Life was to end To-morrow, or a thousand Years hence. *M. Aurel.*

He that has given GOD his Worship, and Man his Due, is entertained with comfortable Presages, wears off smoothly, and expires in Pleasure. *Plato.*

Death is no more than a turning us over from Time to Eternity : It leads to Immortality ; and that is Recompence enough for suffering of it.

A little while is enough to view the World in : Nature treads in a Circle, and has much the same Face through the whole Course of Eternity. Live well, and make Virtue thy Guide ; and then let Death come sooner or later, it matters not.

The Way to bring ourselves with Ease to a Contempt of the World, is to think daily of leaving it.

We need not care how short our Passage out of his Life is, so it be safe : Never any Traveller complained, that he came too soon to his Journey's End.

Few take Care to live well, but many to live long ; though it is in a Man's Power to do the former, but in no Man's Power to do the latter.

The

The Cast of Mind, which is natural to a wise Man, makes him look forward into Futurity, and consider what will be his Condition Millions of Ages hence, as well as what it is at present. *Spec.*

There is nothing, which must end, to be valued for its Continuance.

He that dies well, has lived long enough : So soon as Death enters upon the Stage, the Tragedy of Life is done.

There are a great many Miseries, which nothing but Death can give Relief to. This puts an End to the Sorrows of the Afflicted and Oppressed : It sets the Prisoners at Liberty ; it dries up the Tears of the Widows and Fatherless ; it eases the Complaints of the Hungry and Naked ; it tames the proudest Tyrants, and puts an End to all our Labours : And the Contemplation on it supports Men under their present Adversities, especially when they have a Prospect of a better Life after this. *Dn. Sherl.*

To live is a Gift ; to die is a Debt : This Life is only a Prelude to Eternity. *Sen.*

It is the Perfection of Happiness, neither to wish for Death, nor to fear it.



Men take more Pains for this World, than Heaven would cost them : and, when they have what they aim at, don't live to enjoy it. The Grave lies unseen between us and the Object which we reach after : Where one lives to enjoy whatever he has in View, ten thousand are cut off in the Pursuit of it. *Spec.*

All our Knowledge, our Employments, our Riches, and our Honours, must end in Death ; so that we must seek a Sanctuary of Happiness somewhere else. *St. Evr.*

It is an excellent Proof of Wisdom, frequently to meditate on the Eternity of our worthiest Part, and to consider, that this Compact of the Elements must soon suffer a Dissolution. Beauty is a Flower which soon withers ; Health changes, and Strength abates ; but Innocency is immortal, and a Comfort both in Life and Death.

When *Socrates* was told by a Friend, that his Judges had sentenced him to Death : *And bath not Nature*, said he, *passed the same Sentence upon them ?*

It is good every Night to cast up our Accounts, and repent for the Misdeeds of that Day ; - and so, our Sins being dead before ourselves, we shall have nothing else to do at the Hour of our Death, but to die.

How

How irrational is a late Repentance! Must the Body be besieged with *Sickness*, before that Work be done, on which eternal Life dependeth?

The greatest Wisdom is to keep our Eye perpetually on a future Judgment for the Direction and Government of our Lives; which will furnish us with such Principles of Action, as cannot be so well learned any other Way. Dn. *Skerl.*

They who continually think of Death, are the only Persons that do not fear it. *Plato.*

How miserable is that Man, that cannot look backward, but with Shame, nor forward, without Terror! What Comfort will his Riches afford him in his Extremity; or what will all his sensual Pleasures, his vain and empty Titles, Robes, Dignities, and Crowns, avail him in the Day of his Distress? *Bona.*

The Time is near, when the Great and the Rich must leave his Land and his well-built House; and of all the Trees of his Orchards and Woods, nothing shall attend him to his Grave, but Oak for his Coffin, and Cypress for his Funeral. Bp. *Tayl.*

None are greater Wasters than those that build costly Monuments for the Dead : A Man were better forgotten, who hath nothing of greater Moment to register his Name by than a *Tomb*.

Posthumous Fame has little more in it, than Silence and Obscurity.

The Humour of *Tiberius* is ridiculous, yet common ; who was more solicitous to extend his Renown to Posterity, than to render himself acceptable to Men of his own Time.

He that is solicitous about being talked of when he is dead, should consider, that all his Admirers will quickly be gone ; and what is their Panegyric, or his fine Monument, to him who knows nothing of the Matter ? *M. Aurel.*

Pompous Funerals, and sumptuous Monuments, are made more out of a Design to gratify the Vanity of the Living, than to do Honour to the Dead. Greatness may build the *Tomb* ; but it is Goodness must make the *Epitaph*.

He that is your chief Mourner, will quickly want another for himself.

When

When Death has once made a Dissolution of the Parts that compose us, there is little Room required to contain them, that it is even ridiculous to be concerned about it. Time, which preys upon Nature itself, will at length consume our Tomb, tho' it were of Adamant or Brass.

How many famous Men are dropt out of History, and forgotten! And how many Poets and Panegyrists, that promised to keep up other People's Names, have lost their own! *M. Aurel.*

At my Death (says Sir *T. Brown*) I mean to take a total Adieu of the World, not caring for a *Monument, History, or Epitaph*, not so much as the Memory of my Name to be found any-where, but in the universal Register of God.

In the Grave there is no Distinction of Persons; which made *Diogenes* say, when searching a Charnel-house, that he could find no Difference betwixt the Skull of King *Philip*, and another Man's.

Under the Gospel, God is pleased with a living Sacrifice; but the Offerings of the Dead, such as Testamentary Charities are, which are intended to have no Effect so long as we live, are no better than dead.

Sacrifices; and it may be questioned, whether they will be brought into the Account of our Lives, if we do no Good while we are living. These Death-bed Charities are too like a Death-bed Repentance : Men seem to give their Estates to God and the Poor, just as they part with their Sins, when they can keep them no longer. Dn. *Sherl.*

What are Honour, Fame, Wealth, and Power, when compared with the Expectation of a Being without End, and a Happiness adequate to that End ? How poor will these Things seem at our last Hour ! And how joyful will that Man be, who hath led an honest virtuous Life, and travelled to Heaven, tho' through the roughest Ways of Poverty, Affliction, and Contempt !

Good Men are happy both in Life and Death ; the Wicked in neither.

The Young may die shortly ; but the Aged cannot live long : Green Fruit may be plucked off, or shaken down ; but the Ripe will fall of itself.

A certain Gentleman, upon his Death-bed, laid this one Command upon his wild Son, *That he should every Day of his Life be an Hour alone* : Which he constantly observed ; and, thereby growing serious, became a new Man.

The



The Time, and Manner, and Circumstances of every particular Man's Death, are not determined by an absolute and unconditional Decree : For what Place can there be for conditional Promises, where an absolute Decree is past ? How can any Man be said not to live out half his Days, if he lives as long as God has decreed he shall live ? *Sherl.*

An holy Desire of a religious Death is not the Humour, the Fancy, the Fear of some Men, but the serious Wish of all. Many have *lived* wickedly ; very few, in their Senses, *died* so.

As a good Conclusion is an Honour to our whole Life, so an ill one casts back Infamy, and sullies all that went before.

There is nothing in History which is so improving to the Reader, as those Accounts which we meet with of the Deaths of eminent Persons, and of their Behaviour in that dreadful Season. *Spec.*

The great Philosopher *Socrates*, on the Day of his Execution, a little before the Draught of Poison was brought to him, entertaining his Friends with a Discourse on the Immortality of the Soul, said, Whether or no God will approve of my Actions, I know not ; but this I am sure of, that I

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have

have at all Times made it my Endeavour to please him ; and I have a good Hope, that this my Endeavour will be accepted by him.

*Philip III, King of Spain*, seriously reflecting upon the Life he had led in the World, cried out upon his Death-bed, Ah ! How happy were I, had I spent those twenty-three Years that I have held my Kingdom, in a Retirement ! Saying to his Confessor, My Concern is for my Soul, not my Body.

Cardinal *Wolfey*, one of the greatest Ministers of State that ever was, poured forth his Soul in these sad Words : *Had I been as diligent to serve my GOD, as I have been to please my King, he would not have forsaken me now in my grey Hairs.*

Cardinal *Richlieu*, after he had given Law to all *Europe* many Years together, confessed to *P. du Moulin*, that, being forced upon many Irregularities in his Life-time, by that which they call *Reason of State*, he could not tell how to satisfy his Conscience upon several Accounts : And, being asked one Day by a Friend, Why he was so sad ? he answered, *The Soul is a serious Thing ; it must be either sad here for a Moment, or be sad for ever.*

Cardi-

Cardinal *Mazarine*, having made *Religion* wholly subservient to the *secular Interest*, discoursing one Day with a *Sorbon Doctor* concerning the Immortality of the Soul, and a Man's eternal State ; said, weeping, *O my poor Soul, whither wilt thou go ?* And afterwards, seeing the Queen-mother, said to her, *Madam, your Favours undid me ; and, were I to live my Time again, I would be a Capuchin, rather than a Courtier.*

Sir *John Mason*, Privy-counsellor to King *Henry VIII*, &c. upon his Death-bed, delivered himself to those about him, to this Purpose : I have seen five Princes, and been Privy-counsellor to four. I have seen the most remarkable Observations in foreign Parts, and been present at most State Transactions for thirty Years together ; and have learned this after so many Years Experience, that Seriousness is the greatest Wisdom, Temperance the best Physic, and a good Conscience the best Estate : And, were I to live again, I would change the Court for a Cloyster, my Privy-counsellor's Bustles for an Hermit's Retirement, and the whole Life I lived in the Palace, for one Hour's Enjoyment of God in the Chapel : All Things else forsake me, besides my God, my Duty, and my Prayer.

Sir

Sir *Thomas Smith*, Secretary of State to *Q. Elisabeth*, a Quarter of a Year before he died, sent to his Friends, the Bishops of *Winchester* and *Worcester*, intreating them to draw him, out of the Word of GOD, the plainest and exactest Way of making his Peace with him ; adding, that it was great Pity Men knew not to what End they were born into this World, till they were ready to go out of it.

Sir *Philip Sidney* left this his last Farewel among his Acquaintance, *Govern your Will and Affections by the Will and Word of your Creator : In me behold the End of this World, and all its Vanities.*

Dr. *Donne*, a Person of great Parts and Learning, being upon his Death-bed, and taking his solemn Farewel of his Friends, said, *I repent of all my Life, but that Part of it I spent in Communion with GOD, and doing Good.*

In a Letter which Mr. *Locke* wrote the Year before his Death, to one who had asked him this Question, *What is the shortest Way to attain to a true Knowledge of the Christian Religion in the full and just Extent of it ?* His Answer is, Study the Holy Scripture, especially the New Testament : Therein are contained

contained the Words of eternal Life : It has GOD for its Author, Salvation for its End, and Truth, without any Mixture of Error, for its Matter.

In ancient Time, the *Pope*, at his Inauguration, used to have four Marble Stones presented to him, out of which he chose one for his Tomb-stone.

*Charles V.* caused his own Funeral to be celebrated, and for two Years assisted at the Prayers made on that Occasion.

In order to our final Doom and Sentence, there needs but this one Inquiry, Whether we were charitable, or uncharitable ? For a Man who is possessed with a true divine Charity, has all Christian Graces : A Man who has not this divine Principle, has no Good in him ; and that is enough to condemn him, without inquiring what Evil he hath done. Dn. *Sherl.*

Great Men, who are not animated with the Spirit of Religion, make the Ceremony of their Funeral the last Refuge of their Vanity. They endeavour to fix, to their Memory, that which Death is going to take from them ; and, gathering, as it were, the Ruins of their Glory in some pompous Encomiums, stately Mausoleums, and magnificent Inscriptions, they make a Kind  
of



of Charm of that Funeral Pomp, to remove from their Minds the mortifying Image of their sad Destiny. *M. du Jarry.*

Sir *W. Raleigh*, looking on the Monuments of Princes, made this *Reflection* : O just and mighty Death ! What none have dared, thou hast done ; and whom all the World hath flattered, thou alone hast cast out of the World, and despised : Thou hast drawn together all the far-stretched Greatness, all the Cruelty and Ambition of Man, and covered it all over with these two narrow Words, *Hic jacet.*

The daring and bold Sinners, who mocked at Fear, especially at the Fear of God, as a base unmanly Passion ; those mighty Hectors, the great Disturbers of Mankind, will at the last Day stand trembling before their Judge. On the other Hand, with what Triumph will good Men lift up their Heads ; the Poor and Despised ! their Sorrows will then fly away like the Shades of Night at the Approach of the Sun. *Dn. Sherl.*

It is certainly necessary to retreat sometimes from Company, and bar the Door upon Business and Diversion ; and, when we are thus disengaged, to inspect our Practice, to state our Accounts, and examine our Condition for Eternity.

When

When I look upon the Tombs of the Great, every Emotion of Envy dies in me; when I read the Epitaphs of the Beautiful, every inordinate Desire goes out; when I meet with the Grief of Parents upon a Tomb-stone, my Heart melts with Compassion; when I see the Tomb of the Parents themselves, I consider the Vanity of grieving for those whom we must quickly follow; when I see Kings lying by those who deposed them; when I consider Rival-Wits placed Side by Side, or the holy Men that divided the World with their Contests and Disputes, I reflect with Sorrow and Astonishment on the little Competitions, Factions, and Debates of Mankind; when I read the several Dates of the Tombs, of some that died as Yesterday, and some of six hundred Years ago, I consider that Great Day, when we shall all of us be Contemporaries, and make our Appearance together.

*Addis.*

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*This Day was published,*

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